PRÆDESTINATION,

As before privately, so now at last openly defended against Post-DESTINATION.

In a

Correptorie Correction,

Given in by way of answer to, A (so called) CORRECT COPY of some notes concerning GODS DECREES,

Especially of

REPROBATION;

Published the last summer, by Mr *T. P.*

In which *CORRECT COPY* of his, he left so much of *Pelagianisme*, *Massilianisme*, *Arminianisme* uncorrected, as Scripture, Antiquity, the Church of England, Schoolmen, and all orthodox Neotericks will exclaime against to his shame, as is manifestly evinced,

By *William Barlee*, Rector of *Brock-hole* in *Northampton* shire.

To which are prefixed the Epistles of Dr *Edward Reynolds*, and Mr *Daniel Cawdrey*.

Augustin. Epist. 107. ad *Vital.* Carthaginens.

Quomodo dicuntur negare liberum arbitrium voluntatis, qui confitentur omnem hominem, quisquis suo corde credit in Deum, non nisi sua libera credere voluntate? cum potius illi oppugnant arbitrium liberum, qui oppugnant Dei gratiã, qua verè ad bona eligenda & agenda fit liberum.

London, Printed by *W. H.* for *George Sawbridge*, and are to be sold at the sign of the *Bible* on *Ludgate* Hill, neer *Fleet* Bridge. 1656.

MVSEVM
BRITAN
NICVM

To the very Reverend, and his most worthy Sym-presbyters, the Ministers of Christ, ordinarily meeting at the Lectures in *Northampton* and *Daintrey*, particularly to those *Seniors* amongst them, who having long since subscribed to the nine and thirty Articles of the Church of England, do yet firmly adhere to the *dogmaticall* part of them.

Brethren,

WHEN I could any waies impetrate from my selfe, some leisure from other studies, not having any great affinity with these which I now offer to you, and to which of late years I have been much addicted, since some heterodox disowned, and at last owned papers of Mr T. P's, have in a clandestine, and in an open way, fluttered about our Country; I think it not fit to tel you, with what expedition & chearfulnesse, I did draw up an answer to them, satisfactory to my selfe, and to some others Section 1.

much better able to judge betwixt things that differ: *Yet now that I am forced to entertaine sad and serious thoughts of publishing my conceptions, my witnesse is on high, that I am not able to expresse to you, how various and great the anxieties of my tumultuating spirits are; and that not only for those more personall reasons long since, and of late given in to my* Antagonist, *for which I am sure he owes me* thanks, *not* scornes, *the only returnes which yet I have had from him;* (Ingratum si quando dixeris, omnia dixeris) *but much more for those of a higher altitude and contemplation. Alas for my deare mother, the Church of God amongst us, after so many worse then* Scyllan *or* Marian, *civill, uncivill contests, which lately, yea still do abound in her sacred and spirituall republicke; is it not high time for her to take her* Supersedeas *from contention, and to use the Historians phrase,* quasi ægræ sauciæque requiescere quomodocũque, ne vulnera curatione ipsa rescinderentur? *Knowes not all the* Reformed *Christian world by this time, to the griefe and sorrow of it, that we are long since grown sick of our*

B. Flurm, lib. 3. cap. 23.

reme-

remedies, as of our diseases? Lord Christ, is this a time, when pens, hands, tongues, to speak of no sharper things now, are up and busie, not only against Ministers, but contra Presbyterium ipsum, *the very ordained ministery of Christ it selfe, lately blessed be God, vindicated by your selves, for Ministers one against another, as it were in a hostile way, to be breaking their speares and launces, and to stand,*

Nec morbos nec remedia ferre possunt, Tacit.

Tela pares acies, & pila minantia pilis, *as if the Devill in this last of ages had not conjured up enemies enough to destroy them all, and that by their own divisions? Hitherto I thank my God for it, both in forreine parts, and in my sweeter home, as to all my Protestant Brethren in the Ministry, in whom there hath but appeared the least glimpse of true piety, what is observed to have been the happinesse of* Myconius, *hath been mine, we together,* cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus semper convinctissime, &c. *with all such, even when in all things, conscience would not suffer me to* colere unitatem opinionis, *I did* colere unitatem ordinis,

See the preface to the reader, p. 55. of *Jus divinum Ministerii Evangelici*, with Mr *T. Bal's Pastorum pugnaculum.*

T. Fuller Abel Redivivus in the life of *Myconius*, p. 139.

ordinis, *and so did mainteine the* union of the spirit in the bond of peace. *This felicity my* (*as he cals himselfe Protestant*, p. 4.) *Antagonist should not have envied me, by interrupting my peace. Can there be at this time a day, after that so many invincible Heroes have subdued all* Pelagian *and* Arminian *monsters, who heretofore have corrupted Gods truth, and disquieted his Church, any great use or honor* (*if that were any way to be heeded by modest Divines*) *in open field to appear against slain and conquered enemies? Who so great a stranger in the* Israel of our God amongst us, *but knowes that more famous Writers have anticipated all that can be said according to Scripture, Right reason, antiquity upon these arguments, then ever wrote the History of the* Marathonian fight? *and yet* G. I. Vossius, *tels me in his observations upon* I. Sleidan, p. 17. *de quatuor summis Imperiis*; pugnam Marathoniam ferè à trecentis historicis esse descriptam. *And truly to say nothing of others, I must confesse I know little use of, and lesse honour in writing more upon these arguments, till the adversaries bring new*

Bullinger upon occasion of *Bolsec* his disquieting the Church of *Geneva*, by his opposing the doctrine of *Calvin* touching election, returned this answer; that he which did teach that Gods eternall election did depend on foreseen faith, did maliciously abuse the doctrine of the Church of *Tigurum*.

ones,

ones, for the ſupporting of their graceleſſe cauſe, which have not long ſince been confuted (if I may ſo ſpeake) by thoſe Herculeſſes *or* Sampſons *in Divinity,* Auſtin, Bradwardin, *and out of them, Dr* Twiſſe. *For my part upon theſe and other grounds, I could moſt willingly have given my adverſary leave to have reviewed his arguments, and have compared them with the anſwers of moſt renowned authors, and ſo to have allowed him yet longer ſpace to have come to his Retractations, the ſecond or the third time, (for he hath been at them ſeverall times already, p.24.) and to keep touch with us, in what he puts us in hopes of, p.72. that how dogmatically ſoever he may ſeem to have ſpoken in many places of his diſcourſe, that hee will* ſubmit to thoſe of deeper *and profounder reach, and my ſelfe could have rejoiced to have betaken my ſelfe to the wonted crypts of my ſilence, though I were to be jeered for it by him, p. 4.* then thus to appear upon an open Theater.*

See T. Fullers Abel Redivivus, p. 336.

* There he jeers me with my very great leiſure.

But when pious, prudent, *and by me ſtudied delaies ſhall, and that by no beggers, be interpreted to bee a ſcrinking in the maine*

Section 2.

cauſe,

cause, that noble and brave cause of grace, defended by me the meanest of its votaries; when not onely my compt, smooth, polite adversary shall disdaine (as I know he doth) to to thinke how low and meane qualified an enemy hee hath in mee met withall to deal against him.

Rusticus (saith he) es corydon, nec quicquam curat Alexis. But when by some, even of Christs friends, it shall bee thought that he hath the better of the cause, because he of a long time hath had the last words, it is high time for me to arowse my selfe, and to cease from that which the most call loathfulnesse, whatever I may call it my selfe. And now I trow if you will not be angry with me, (as I hope you will not) for bringing my labours in this Dedicatory to your doors, I am sure no body else will be able to give any reason why they should be so, for calling upon you upon this occasion. Have I, or am I solicitous to have any more knowing, able, more proper or competent patrons, yea, Ecclesiasticall, Ministeriall Iudges of my worke and cause then your selves? who have ever with L. Capella, judged it unreasonable,

In causa hæreseos neminem oportet esse patientem, Hier.

L. Capellæ Epist. Dedic. ad Spicilegium.

unreasonable, illis (*be they Lords or Ladies, or whoever they will be*) mea inscribere, qui vix libri titulum adspicere dignantur, quique inscriptam sibi Epistolam, sæpe vix legere, multo minus intelligere possunt, ne dum ut de operis pretio & merito, vel ejusdem demerito rectè judicare valeant *I cannot doubt but you have been grieved at the very heart, for the pleasing poison in a golden cup of Oratory in the papers answered, propined against your judgements and liking unto many of your incautelous auditors, and may a little be refreshed by a sound, though homely antidote, now at last come forth against them. None of you, as you know, are the* Fathers *of your poor* Sympresbyters *papers, (as Mr* T. P. *is not ashamed somewhere in his Epistles to me, to suggest that you were to be). Would to God you could have stooped so low, as to have been so, or at least to have appointed those three most Reverend Præfacers, (whom I have, as was most fitting, set in the forefront, seeing they have been pleased like themselves, doctorally to speak to the maine Questions controverted)* Dr Reynolds, *Mr*

Thomas Whitfield, Mr D. Cawdrey, *to have been so, my adversary would have felt any one of their little fingers to have fallen heavier upon his cause, then all my loynes: but you know I have been long deeply ingaged to you for your pious and learned society, and for your constant good affections not so much to my cause, as to our Lord Christs, our common Lord and Master. To such friends as I owe much, so I would gladly out of my poor treasury, pay out by publick acknowledgement, some* mites *of* gratitude; *the rather because I feare before this now begun contention in our parts be ended, you with your more robustious armes, must come in* Ecclesiastically *to decide it; I fear me, pray God in this I prove a false Prophet, the late* Correct Copy, *though for the present taken up, and examined by a* fratrum minimus *of your order, yet in the issue, as most probably in the intention of our* Duellist, *must bee taken up by some* Majorite *of your company, before hee will cease from displaying his banners of defiance against the* truth *and* grace *of God.*

Section 3. *I believe every body will think I should rather*

rather make ſome Apology *for the* length, lightneſſe, *or* pleaſantneſſe, *and for the* tartneſſe *of my ſtile in the work, then for beſeeching you to patronize it. For the two latter, let me crave leave to beginne* à poſteriori, *I liſt to ſay little, becauſe moſt, even of you may judge me faulty, and I will think ſo, and ſay ſo too, yea, and moſt willingly come to an open* penance *for it, alſo with a* peccavi fateor *from my heart and mouth,* veniam peto, ſi unquam poſthac. Defendam ego non paſsiones meas, ſed veritatem Chriſti, *if any of your ſociety ſhall, convince mee of* ſcurrility *in the former, or* Calumny *in the latter; elſe I muſt humbly crave leave to think, that if the conditions of my adverſary were but as to all matters as well knowne to others, as I am made continually* to know them, feel them, and underſtand them, *I ſhould have enough to plead an excuſe for that which otherwiſe might ſound ill in my way of ſometimes* playfulneſſe, *and anon* ſharpneſſe *with him: Every one can tell how to* tame a ſhrew, but he that hath her. *As for the length, I can ſafely ſay, It was not projected*

by me at the first; and now I perceive how much it is beyond my first designes, I am much displeased with it; yet I must crave leave to say in my owne behalfe, that whilst, 1. I labour to draw out my Adversary out of his ambiguous lurking holes. 2. whilst I study to avoid obscurity in deep matters. 3. whilst I state questions all along left unstated, after a careless fashion by Mr T. P. 4. Whilst I pull away ancient Authors from him. 5. Vindicate the modernes. 6. My selfe being a meer pigmee, Zacchæus-like, get upon the shoulders of many ancient and modern tall writers. 7. Whilst I am somewhat loath to leave any thing which hath but the very physiognomy of an Argument wholy unanswered 8. Whilst I study to prevent the adversaries pelting of mee with oratoriall Triobulary Pamphlets, which but for the logs which I throw in his way, he hath a geniús to doe from moneth to moneth. I say, whilst I do all this, lo, before I am aware of it, I swell into a kind of a volume, which to some I doubt not, will neither be unprofitable, nor unpleasant towards their Anti-Pelagian, and Anti-Arminian studies:

studies: and as for others of lesse leisure, if they will but bee pleased seriously to peruse my answer to the two Portals *of Mr* T. l's *book; in which, for the gratifying of some, I was purposely the longer, and but let the margin alone to professed* Students *and* Divines, *they will not finde the worke* overbulky, *and yet I trust have enough, by Gods grace, to settle them in the truth, and to take off the edge of objections.*

To conclude; the work, such as it is, is now Section 4. *exposed to open view, for every one to passe what censure upon it, he shall judge most fitting. I shall but beg of all, that neither I, and lesse Gods truth by me mainteined, may be condemned before it be heard to speak for it selfe. If Mr* T.P. *who as yet stands* ad oppositum, *will take upon him that which he cals,* p. 20. *the* drudgery *of a Reply, let him do it candidly, not so much against the more lighter parts of my book, wherein after some worke, I took a little leave to play; as against that, wherein every judicious person will say the strength of it lies: If he doe otherwise, he shall henceforth* sibi & Musis canere, *take all the sport to himselfe; as for*

me, I will be as a deafe man, who will never dance at any ſuch muſick. As for you my deare and Reverend Brethren, as I have had, ſo I humbly begge the continuance of your prayers upon my Miniſtry, labours, perſon, for the afflicted Church and people of God amongſt us, that it may at length enjoy truth, peace, righteouſneſſe, in a ſetled way, according to Chriſts mind, that we may all ſpeak and mind thoſe things, whereby both we, and thoſe who heare us, may be ſaved.

Brockhole
Febr. 6.
165⅙

In Chriſt I continue

your indebted Brother

and fellow-Labourer,

William Barlee.

A Poſt-SCRIPT to be ſubjoined to the DEDICAT.

Reverend Brethren,

IN *oure full moneths after the winding up of my firſt* Dedicat. *to you, and the diſpatching of it away from me to the Printers, it hath been my* happy unhappineſſe *to light upon a third piece of Mr* T. P's, *which he ſeems not to be very unwilling in his Epiſt. Dedicat. we ſhould call his monumentall* OBELISK *for the eternizing of his* memory; *and which ſome in intuition of many paſſages in it, might think reaſonable enough, to call the* REPROBATES PLEA for ſinning, *drawn up by his faire ſpoken and laſt* Advocate; *rather then as he, or ſome friend for him, doth entitle it,* The ſinner impleaded in his owne COVRT. *In this tract it is moſt certeine, that there bee many* bona mixta malis, *and almoſt as many* mala mixta bonis; *as if hee had*

been

been ambitious to make it knowne to the
Vbi benè nemo melius, ubi malè nemo prius.
world, that where he doth well, none can do
better, *and where he doth ill,* none ſhall
or will do worſe. *I doubt not but that as many of you as have had leiſure or opportunity to peruſe it in any or all the obnoxious paſſages of it, will with me conclude, that I may be very well allowed to call in my* Apology *in my firſt addreſſe to you, for my appearing at laſt in the world againſt a Miniſter* nunc dierum, *in a* polemicall *way, for my not intended* prolixity *for the* Acrimony *of my ſtile. As to the firſt; I thinke I am rather now bound upon the bended knees of my ſoule and body, to ask God, and you his Miniſters, together with our deare Countrey, pardon for deferring the publication of my writing ſo long. Had that been forth preſently after it was in* September *laſt finiſhed by me, poßibly the author of this laſt Pamphlet, might have thought it reaſonable to have abated much of his* scornefull infolency *in many things which he hath again belched out now this third time againſt Gods abſolute* Decrees *and* Counſels, *from* p. 241. uſque ad 250. *and elſewhere up and*
downe.

downe. The best is, (and its that wherein I am bound not only to observe, but even to adore the Divine over-ruling Providence) my plea for my otherwise, as might be thought, unexcusable prolixity, is become very easie, and it is this: That my one book gives a full answer to all materiall passages of no lesse then three of my Antagonists, viz. To his first Cryptick one, which as yet is so to most of the world: To his CORRECT published Copy, which I use to call his Dæmon Meridianum: And now to his third piece, which was altogether in Cryptis to me when I wrote mine. If this by any rationall body, can be proved to be otherwise, I shall bee content to bee by you put to the penance of writing a third volume for answering all; but I know you will not judge it needfull. As for the third thing, the tartnesse and acrimony of my stile, which some before out of love to me, and undeserved respects to Mr T. P. were somewhat stumbled at, (who yet from many acts and deed publike and private, was then as well known to me, as he is now: Sic mihi notus Vlysses) I do now feare, since in his last he hath to the

open view of the world so fully displaied himselfe in his unconscionable, *wilfull, and not* weak or childish *misrepresenting of the opinions of his adversaries, for the making of them odious, so as a* Bellarmin *from* Rome, *or a* Stapleton *from* Doway, *would hardly have done, as you will easilie see, if you doe but peruse what he, like another* slanderous Dragon, *Rev. 12. 15. casts out of his mouth,* p. 320, 321. 332, 333, 334. 368, circa finem, 383. & alibi passim. *I say I do now feare that against so stomachfull and railing an Adversary, I shall rather bee judged too* soft *and* playfull, *rather then too* sharp *and* serious *against one who in many things behaves himselfe but too like* Elymas, *in drawing away the* Deputy *from the faith, and may seem to deserve as cutting a reproofe, as he received from* Paul, *Acts* 13. 10. sed reprimam me.

Oh my worthy deare brethren, what now remaines, but that we should be, First, *deeply humbled before the Lord, and if it were possible, with floods of teares bewaile it, that from among our selves, and our own* sacred order, *there is one arisen furnished with the*

greateſt advantages of wit, Art, Oratory, Applauſe *of no beggars, to* ſpeake ſuch perverſe things, to draw no meane Diſciples after him. *Secondly, That with all poſſible* Alacrity *and* Vigour, *wee ſhould go on with what we ſeem ſome way to be beginning, to unite into an* Eccleſiaſticall *and* ſpirituall aſſociation, *that to uſe* Cyprians *phraſe, we may* Deificam confæderare diſciplinam, *that by* word, tongue *and* penne, *and* Chriſtian cenſures, *we may what lies in us, ſuppreſſe the growing up of ſuch errors, which threat our Churches with as much miſchiefe, as ever* F. Socinus *and his followers brought upon the* Polonian, *or ſince* Arminius *and* Vorſtius *brought upon the* Batavian: verbum ſapienti ſat eſt; principiis obſta, *&c. within the meer* orb *of an Eccleſiaſticall* ſpheare, *you ſhall finde me as truly yours, as I am or deſire to be my own,* Dum meus ipſe mihi, dum ſpiritus hos regit artus.

Brockhole,
June 30.
1656.

W. B.

For his Reverend and worthy Friend, Mr *William Barlee*, Minister of the Word at Brockhole in *Northamptonshire*.

SIR,

I Returne you many thanks, for communicating unto mee, your elaborate and learned answer to an Anonymous book lately published concerning Gods decrees, reported to be written by one, whom, for his polite parts of wit and learning, I have, and do respect; but have been long since taught a very good rule by *Aristotle*, ἀμφοῖν ὄντοιν φίλοιν ὅσιον πρότιμᾶν τὴν ἀλήθειαν.

Ariſt. Ethic. lib. 1. cap. 4.

I was sorry to see this controversy revived amongst us, which caused antiently so much trouble to the Church of God, and in our memory so much danger and distemper to the Belgick Nation; whereof King *James* was so sensible, that in a Letter to the States, he calleth *Arminius* an enemy of God, and chargeth *Bertius* with grossely lying against the Church of *England*, in avowing that the Heresies contained in his blasphemous book of the Apostacie of the Saints (they are the Kings own words) were agreeable with the Religion and profession of this Church. And he did solemnlie desire the Embassadors of that State, to forewarn them from him, to beware of the disciples of *Arminius*, of whom, though himselfe lately dead, he had left too many behind him.

King James his Declarat. against Vorstius in his works in English, p. 350. & 355.

When you first acquainted me with your purpose to answer that tract (which was before I had seen it, it being then but manuscript, and had onely heard from you the drift of it) you well remember what my judgement was, that in polemicall writings, it was best to forbeare the persons of men, and to hold close to the Argument. I learned it of *Tertullian*, a grave writer,

Tertul. adverſ. Hermog. c. 1.

ter, *viderit persona, cum doctrina mihi quæstio est.* And it was the speech of an aged holy divine of this Country, now with God, that in disputes, soft words and hard arguments, were best. Yet I deny not but the case may so be, that in writings of this nature, there may be a necessitie as well of sharp rebukes, as of strong refutations, *Tit.* 1. 13.

And truly it was matter of much trouble to me, to finde in that Treatise, a distinction of Modest Blasphemers, and others who are for *Ligonem, Ligonem*: And to finde so eminent servants of Christ, as *Calvin*, Dr *Twisse*, and others, to bee ranged under one of those members, as men that tell the world (though such words are no where found in them, but the quite contrary) that the evill of sinne in man proceedeth from God onely as the author; and from man onely as the instrument; yea, to be worse then the Manichees and Marcionites of old, as to this particular blasphemie. For though the names of the authors are not, as is said, in civilitie cited, yet the references in the margin of the book (which surely were not set there to beare no signification) make me think of *Tacitus* his observation touching the Effigies of *Brutus and Cassius* in the funerall of *Junia, præfulgebant Brutus & Cassius eo ipso quod effigies eorum non visebantur.* It had been much to be wished, that imputations of such a straine, had been left by men professing modestie and ingenuitie, unto *Bolsec* and others of his complexion. But by whomsoever uted, they are but as the Confectioners beating of his spices, which doth not at all hinder, but strengthen the fragrancie of them. I do not *jurare in verba*, either of *Calvin*, or any other man. But I cannot but with griefe bee sensible of so high a charge as blasphemie, to bee laid upon persons so deeplie acquainted with the mind of God in his word, as they were. The vindicating of them I leave to you, and shall onely say, that their Lord and their Brethren before them, have met with the same measure *Mat.* 2. 7.

Vide Aug. cont. Julian. lib. 1. cap. 2.

Tacit. Annal. lib. 3. verbis ultim is.

Mat.

Mint. 1665. *Artic.* 13. And that there have been men
B. *Andrewes opuscul. p.* 115 of great learning, and not wholly devoted to the judgement of *Calvin*, who have taught even dissenters thus to speak of him, *Calvino, illustri viro, nec unquam sine summi honoris praefatione nominando, non assentior.*

But it is no new thing to draw invidious consequents from such opinions as we have a minde to render odious unto the world. A fate which hath ever followed these controversies from the beginning of them. Nine or ten Pelagian calumnies, *Austin*, that renowned Champion of grace, is put to remove in his second and third books, *contra duas Epistolas Pelagianorum.*

Vide etiam contra Julian. l.2.cap.1. & l.3.cap.24 & lib.4.cap.3.

In the Epistles of *Prosper* and *Hilary* unto him, we finde many heavy consequents charged by the Massilienses, upon his doctrine, *de vocatione secundum propositum & de praedestinatione*, that it giveth occasion of sinning, makes men careless of standing, careless after lapses, of rising againe, taketh away all industry and regard of vertue, induceth a fatall necessitie, weakneth vigour of preaching, is contrary to the edification of hearers, rendreth fruitless all Christian correption, and driveth men unto despaire. Yea, that holy man, or *Prosper* his follower, (for the worke goes under both names) was faine to conflict with these very objections of Gods making men to destroy them, and of his being the author of sinne. And after that, the same objections were made against the same doctrine of *Austin*, under the odious name of *Haeresis praedestinatiana*, as the renowned Bp *Usher*, and learned *Camero* have observed. And the same wee finde revived in handling the same controversies in our daies, rendring those opinions, which please us not, as sore impediments unto true piety, by the Author of the book, called Gods love to mankinde, and others. From which charge they have been sufficiently vindicated, as of old by *Prosper*, *Aquitanicus*, *Rhemigius*, *Lugdunensis*, and others, so of late by those learned men who have

In respons. ad Articulos sibi falso impositos in edit. Basil. Prosper ad capitula objectt. Vincentian. Histor. Gotschalc. cap.2,3. Amica Collatio. p.294.

Prosper ad capitul. Gallor. Histor. Gotschalc. cap.5.

have answered the forenamed book. But this being a taking medium, I finde used also by the Socinians. *Jonas Schlingius* hath written a disputation against *Meisner* a Lutheran divine, in defence of *Socinus* to this very effect.

But how ill it beseemeth sonnes of the reformed Church of England, to take up that charge * which *Bolsec, Bellarmine, Becanus, Kellison, Fitz Simon, Stapleton, Fevardentius*, and others of that party, have unjustly cast upon the worthy instruments of God, in the reformation of the Church, and which have been so expressely disavowed, and so fully wiped off by a whole cloud of learned Writers, (some † few of whom I have *è meâ tenui supellectile*, in the margin pointed unto) I leave unto you to shew.

* *Bolsec. in vita Calvini. cap.23. Bellarmin.de Amiss.grat. & statu peccat.lib.2.cap.4,5,6 Becan.opuscul.to.1. opusc.3. & 11. Kellisons Survay.lib.5.cap. 1,2,3. Fitz Simon Britannomach. lib.1.cap.12. Stapleton.de justific.lib.11. Fevardent. dialog. to.2. p. 155 -195. Maldonat. in Mat.26. 14.*

24.*Pineda in Job* 1.21. *Herontius loc catholic.lib.3.cap.2,3,4. Possevin select.bibliotb.l.8.cap.32.* † *Calvin. instit. lib.1.cap.17 §. 3. & cap 18. Sect.4 & lib 2.cap.4. Sect.1,2.in Psal.105.25.in Hos.13.11 & cont. Libertinos.cont.calumnias adversus doctrinam ejus de occulta Dei providentia. opusc p.850.870.Epist.ad ministros Helvetic. in Dan.4,35 Beza abstertio calumniarum Tilmanni Heshusii calum.1.opusc,part.1 p.313.324. & contra calumnias Sebastiani Castellionis adverss. doctrinam Calvini.p.339.424. Muscul. loc. com. de lapsu Hominis. Sect.4 & de provident.p.493. 496. Pet. Martyr loc.com.class.1 cap.14. Zanc.de nat. Dei,lib 3.cap.4 & To. 4.lib.1.cap.3.thesi.4. Hyperii opusc. to 2. p. 143 Geo. Sohnius operum to.2.p.708.723.744. Fulk and Carthwright ans. to the Rhem.Test.on Mat 6.13 Junius operum to.1.col. 1851,1855. Perkins Treatise of prædestination,p.613.621. and on the Creed, p 156 161. Paræus in Rom.1.dub.19.& Rom.3. dub. 4. & respons.ad.Bellarmin.de amiss.gra.& statu peccat. lib.2.cap.4 8. Chamier controvers. tom.2.l.3. cap.1,2,9,10,11. Bp Morton Apolog.Catbol. lib.1.cap.25.Whitaker contra Durœum.lib.8.Dr Field of the Church,lib.3 cap.23.Bp Abbot Reformed Catbol. part 3.p.60.90.& Antilog. adverss. Apolog. Eudemon Joannis, cap. 5. Sect.5. Ursin. Explicat. catechet. de peccato.qu.7. Sect.4.de provident. qu.27. Dr John Whites way, digress.41. Sect.51 Dr Franc. Whites Orthodox Faith,cap.8. Sect.1. p.218.230. Dr Cratheniborp.contra Spalatens. cap. 36. Amesii Bellarmin. enervat. tom.4.de causa peccati. Bp Davenant's answer to Hoard.p.108.146. Dr Twisse vindic.grat. lib.2.digress.2. Walæus loc.com.de primo peccato & de actuali Dei providen, Dr H. Alting.loc.com.part.2. p.421.& theol. problemat. part.1. Problem.29,30. & exeges.confess. Augustan. art.19. & denig, theolog. elenctic. nova,p.287 319. Rivet. Catbolic Orthodox.Tract.4 qu 6 7. Spanheim dub. Evangel.part.3. dub. 51.Sect.5. Maccov.loc.com.cap.48. Cloppenburg.loco de gubernatione contingentium.Pelargus compend.theolog. loc.10.qu.10.13.& loc.de peccato.11.qu.19.*

Sure we are, that upon a candid examination, it will appeare, that in this argument, Protestant Di-

vines

vines have intended no more then * *Austin* before them did say, whom none will by name accuse, for making God the Author of sinne, though some as *Baronius* observeth, *dum in novatores* (so he calleth our divines) *insurgunt, à sancti Augustini sententia de prædestinatione recedunt.* Nor have they intended any more then by multitudes of † places of Scripture they were led unto, which places as we read with adoration and trembling, at the unsearchable judgements of God, so we cannot but with all submission acknowledge the holinesse and authority of them.

*V. Aug. Epist. edit. Colon. 48. p. 18. 9. & Epist 59. p. 103. D. De Gen. ad lit. lib. 11. cap. 3, 12. de spirit & lit. cap. 31. enchirid. cap. 11. 27. 95. 96. 97, 98, 99. 100, 101, 104. octoginta trium quæstionum, qu. 27. contra Julian. Pelag. lib. 5. cap. 3, 4. de grat. & lib. arbit. cap. 20, 21. de prædestinat. sanctorum, cap. 10. 16. 20. Augustini sententiæ pii omnes & modesti acquiescent.. Calvin. Instit. lib. 2. cap. 18. Sect. 3. Modestis ingeniis semper hæc Augustini responsio sufficit. ibid. Sect. 4. Vide Chamier. to. 2. lib. 3. cap. 8.

† Gen. 45. 5, 6, 7, 8. Exod. 7. 3. 13. 20. 1. 20. 27. 11. 9. Deut. 2. 30. Josh 11. 20. 1 Sam. 2. 25. 2 Sam. 12. 11, 12. 2 Sam. 16. 10, 11. 1 Reg. 12, 15. 1 Reg. 16. 3. 11, 12. 1 Reg. 22. 22, 23. 2 Reg 24. 2, 3. 20. 1 Chron. 5. 26. 2 Chron. 25. 20. 2 Chron. 36 17. Psal. 69. 27 Psal. 105. 25. Psal. 109. 6. 11. Prov 16. 4. Prov. 22. 14. Isa. 6. 9, 10. Isa. 10. 5, 6, 7. Isa. 13. 3, 4 17, 18. Isa. 19 2. 14. Isa. 28. 12. Isa. 63. 17. Ier. 47. 7. Ier. 50. 21. Jer. 51. 2, 3. 11, 12. Ezek. 14. 9. Amos. 7. 17. Mal. 1. 3, 4. John 9. 39. Acts 2. 23. Acts 4, 27, 28. Rom. 1. 24. 28. Rom. 9. 17. 22. Rom. 11. 8, 9, 10. 32. 1 Cor. 11. 19. 2 Thes. 2, 11, 12.*

For my part I thus judge, That if men would candidly carry this controversie to its native and proper issue, it would amount to this. 1. Whether the graces of faith, perseverance, and the glory following, be not Gods owne? 2. Whether being so, he may not do what he will with his owne? 3. If so, whether he might not, *ab æterno*, absolutely purpose in himselfe, on whom to bestow them, from whom to with-hold them, without any injury unto any? 4. Whether it imply a contradiction, for God by his power so to determine the will of the creature, *hic & nunc ad unum*, as that it shall retaine its own nature, and yet shall not *de facto*, fully and victoriously resist divine grace, but shall invincibly and most certainely, as to Gods determination, and yet most sweetly and willingly, as to its owne manner of working, make choice of that good, in the choice whereof, it is demonstratively convinced, that its felicity doth stand?

If

If this imply not a contradiction, (as I beleeve it will be difficult for him to prove, who shall undertake it, for why may not God determine the will, as easily as the will can determine it selfe?) then sure I am, that that omnipotency which could say, let there be light, and there was light, can say, let there be a will unto conversion, and there shall bee such a will: That Omnipotency which could give a creature a Being out of nothing, can by an invincible perswasion or traction (the radicall indifferency of the will remaining still the same) suspend the actuall prævalent reluctancy thereof, and worke it determinately unto such an action, as is rationally most convenient and behoovefull for a rationall appetite, as the will is, *viz.* to choose its own blessedness: for that is it which every convert in his effectuall vocation, by the power of grace really doth. 5. Whether the Lord hath not been pleased so to reveale in the Scripture the doctrine of his decrees touching his purpose, of glorifying himselfe in a way of mercy and justice, as that there shall be an ὦ βάθος for the creature to stop at, and to adore, that he will not have his counsels fathomable by the shallow line of humane reason, but when he doth with his creature, as the Potter with his clay, of the same common and equall lump, choose one part unto honour, and leave another unto dishonour, his purpose be not, that we should acknowledge and adore his Soveraignty, and lay our hands on our mouth, as amazed at the unsearchablenesse of his judgements? Now, certainly in all this there is no blasphemy. God doth permit sinne, and whatever he doth, he doth by the counsell of his own will, therefore he did *ab aterno* decree to permit it; for otherwise he could by confirming grace, have hindered and prevented the committing of it, as well in all Angels, as in some, as well in Adam, as in Angels, and that without any violence offered to their nature at all, *Gen.* 20. 5. *Gen.* 31. 7. 1 *Cor.* 10. 13. neither can there be given any cause out of God

himselfe, and the counsell of his owne will, leading and inducing him rather to permit, then hinder it. He did decree to permit it in order to his own glory, which is the supreme end, and therefore by him absolutely willed, because the being thereof by his unsearchable wildome and power was ordinable thereunto. He may out of that common and equall masse, wherein he did decree to permit it, decree in some in whom he did permit it, to pardon it, and on them to shew free mercy, in others to punish it, and in them to shew due and deserved justice, the one having nothing to boast of, because the grace which saves them, was Gods, the other nothing to complaine of, because the sinne which ruines them is their owne. He may by this huge discrimination of persons, who were in their lump and mass equall, and in themselves indiscriminated, shew the absolute soveraignty which he hath over them, as the Potter over his clay. He may by his most sweet, and yet most powerfull efficacie, work the graces of faith, repentance, new obedience, and perseverance in the wils and hearts of those on whom he will shew mercy, giving them efficaciously, both to will and to doe of his own good pleasure, and leave others to their own pride and stubburnness, his grace being his own to do what he will withall. And I say once againe, in all this there is neither modest nor immodest blasphemy.

1. Gods glory is dearer to him then all the things in the world besides are, or can be.

2. Every attribute of God, is infinitely and absolutely glorious, and the glory of every one of them, infinitely deare unto him.

3. Whatever is infinitely and absolutely glorious in God, he may by an absolute will and purpose, decree to shew forth the glory thereof in his works, without fetching an antecedent Reason *ab extra*, from without himselfe, leading and inducing him to make such a decree.

4. The ſubject on which God is abſolutely pleaſed to manifeſt the glory of his mercy and juſtice as to mankinde, is *maſſa perdita*.

5. Out of this maſs of loſt or lapſed mankinde, he hath *ex mero beneplacito*, choſen ſome unto glory and ſalvation, for the manifeſtation of his free and undeſerved mercy, and paſsed by others leaving them under deſerved wrath, for the manifeſtation of his juſtice.

6. That ſuch and ſuch particular perſons out of the ſame equally corrupted maſs are choſen, and others are rejected, belongeth unto the deep and hidden counſell of God, whoſe judgements are unſearchable, and his waies paſt finding out, to whoſe ſoveraignty it appertaineth to forme out of the ſame lump, one veſsell unto honour, and another unto diſhonour, to ſhew mercy on whom hee will ſhew mercy, and to paſs by whom he will paſs by.

7. God doth ſo abſolutely will and decree *ab aterno*, the manifeſtation of the glory of his attributes in his works, as that withall he purpoſeth that the temporary execution of thoſe eternall and abſolute decrees ſhall finally be in *materia apta & diſpoſita* for ſuch a manifeſtation.

8. All thoſe intermediate diſpoſitions between the decree and the execution thereof, whereby the ſubject is fitted for ſuch manifeſtation of Gods glory, if they be gracious, they are by Gods eternall will, decreed to be wrought, and accordingly are in time effectually wrought by himſelfe and his grace, in and with the will of the creature. If they be evill and ſinfull, they are in his eternall purpoſe permitted to bee wrought, and are in time actually wrought by the deficient and corrupt will of the creature, and being ſo wrought, are powerfully ordered by the wiſe and holy will of the Creator to his glory.

1. So then, God did *ab aterno*, moſt abſolutely will and decree his owne glory, as the ſupreme end of all, conſulting therein the counſell of his owne will, and not the wils of any of his creatures.

2. In order unto that ſupreme end, he did freely elect ſome Angels, and ſome lapſed men unto bleſſednesse; for he might do with his own gifts, what hee would himſelfe.

3. In order to the ſame ſupreme end, he did leave ſome Angels, and ſome lapſed men to themſelves, to their own mutability and corruption, not being a debtor unto any of them.

4. But he did not ordaine any creature to abſolute damnation but to damnation for ſin; into which they fal (as they themſelves know) by their own wils & whereof they are themſelves the alone cauſes and authors; Gods work about ſinne being only a willing permiſſion, and a wiſe, powerfull and holy *Gubernation*, but no actuall efficiency unto the formall being and obliquity thereof. I am ſorry I am led on by mine own thoughts thus farre into your proper work. But here I ſtop.

I was glad to ſee two Orthodox and ſound Axioms, ſtand before the book of your Author, as the baſis of his ſuperſtructure. Two men of quite different judgements in theſe very arguments I finde to have done ſo before. The one *Caſſianus* the Collator, of whom *Proſper* hath theſe words, *Catholicarum tibi aurium judicia conciliare voluiſti, quibus de præmiſſa profeſſionis fronte ſecuris, facile ſequentia irreperent, ſi prima placuiſſent.* Which words of his, bring into my mind a ſaying of the Hiſtorian, *Fraus fidem in parvis ſibi præſtruit, ut cum operæ pretium ſit, cum magna mercede fallat*; and the cenſure of *Auſtin* upon *Pelagius*, *Gratiæ vocabulo frangit invidiam, & offenſionem declinat.* The other, the famous Arch-Biſhop *Bradwardine*, (whom learned and good men will honour, notwithſtanding the hard cenſure paſſed by *Hugo Grotius* upon him) who premiſeth two Hypotheſes as the ground of that profound work of his, *de cauſa Dei*. I will have ſo faire and juſt an opinion of your Author, as to beleeve that he did this in candor and integrity, following therein rather the learned example of *Bradwardin*, then (if *Proſpers* cenſure may be taken) the artifice and cunning

Liv. decad. 3 lib. 8.

Aug. de grat. Chriſti, cap. 39.

Vid. Savilii præfat. ad lectorem & Andr. Rivet. Grotian. diſcuſſ. ἀπάλυνσ. Sect. 8. Sect. 11. & Voſſ. Hiſt. Pelag. lib. 1. cap. 26.

Proſper cont. Collat. c. 14.

ning of *Cassianus*; yet because this is a course, which may by the credit of true principles, draw the lesse cautelous and circumspect Readers, to consent to deductions not naturally consequent upon them; It is requisite, as for writers, as *Pliny* adviseth, *sepius respicere titulum*, so for Readers to follow the Apostles counsell, *to prove all things, and hold fast that which is good.*

I observe in your author, much credit given to a paper published under the name of Bp *Andrewes*. If controversies were to borrow their credit from the names of men, you could easily oppose the great Bp of *Hippo*, and a cloud of many other learned men, unto that great name. But I know not whether the *ipse dixit* of an Anonymous publisher, bee attestation enough to prove the authenticalnesse of that paper. Dr *Sanderson*, a learned writer, who once drew the divers opinions touching these controversies into Tables, speaketh of Dr *Overals* judgement, but maketh no mention of this. And the two Prelates, unto whom the publication of his *opuscula*, was by speciall order referred, do not give any accompt of this paper to the world, but (that which seems to induce the contrary) they diligently satisfie the Reader, *cur hæc & non alia* (speaking of the things by them published) *sibi ad scribendum delegerit*. Therefore it is probable, that either they owned not this as his, or willingly suppressed it; for something they did suppresse, as they intimate in these words, *illud quidem nobis cura fuit, ne quicquam prodiret, cujus occasione sancti manes queri jure possent, fama sua apud posteros male consultum à nobis esse.* Therefore till I come to have a better assurance of it, then the testimony of the two letters, *F. G.* and the company of *Fur Prædestinatus*, I shall take the liberty of an ἐπέχειν in this particular.

I now conclude with answering your desire, which was, that upon reading your book, I would give you my opinion of it. I have read it so well as I could, a Copy not in all places alike plainly transcribed: And truly,

so far as my weakneſs is able to judge, for the theological & argumentative parts of it, it is ſo ſolid and ſubſtantial, as that I aſſure my ſelf, it will be very acceptable to many learned men, & very uſeful to the Church of God. You have therein given a good account to the world, that you did converſe with that ſecond *Bradwardine*, Dr *Twiſſe*, unto very good purpoſe. I heartily wiſh that there may be no further reciprocation of the law of contention between you, but that truth may ſo prevaile, as that you may become both one, both in opinion and affection. It will be a happy time with the Church of God, when ſwords ſhall be beaten into plow-ſhares, and ſpears into pruning hooks, when the earth ſhall be ſo filled with the knowledge of the Lord, as that all polemicall writing ſhall be out of date; when the Lord ſhall be one, and his name one, and we ſhall all ſerve him with one ſhoulder: Unto this let all our writings tend, for this let all our prayers contend. I commend your perſon and labours unto Gods bleſſing, and remaine

BRITISH MUSEUM

Your moſt loving Friend,

and fellow-Labourer,

Ed. Reynolds.

For the Reverend, my very good friend, Mr *William Barlee*, Preacher of the word at *Brockhole*

Reverend Sir,

I Return you many thanks, that you were pleased to gratifie me with a sight of, and liberty to peruse, your elaborate correction of a Correct (so called) and Uncorrect Copy; wherein to my apprehension, you have done your selfe, and the Truth it selfe, much right, 1. In your dextrous discoveries of the ambiguities. wherein that sort of men doe use to hide themselves, and their poisonous doctrine. 2. In your solid rescuing the Augustinian and English Church, from his interpolations. 3. In battering his flourishing but weak Arguments, borrowed from the Pelagian and Arminian Schools. And lastly, in a right stating of the Questions between you and your adversary (which he altogether neglected, or willingly mistated) for his next undertaking; which if he doe, I beleeve he will discover himselfe far worse, then yet he appears. I perceive you are sometimes pleasant with him; *ridentem dicere verum quid vetat?* and sometimes you are sharp enough, but you could hardly otherwise doe the Truth and Grace of God right, seeing nature and errour ready to insult and tyrannize over them. And he hath little Grace or Truth, whose heart rises not with indignation against the oppugners and oppressors thereof. Go on, Sir, to improve your Learning and Parts, in vindication of those, which alone can make you free. You shall, I verily perswade my self, much honor God, his Grace, his Truth, the true Church, and your selfe. Commending you and your labours to the blessing of the God of all Grace and Truth; and wishing those your papers and paines, good success upon the hearts of all those that love the Lord Jesus Christ, and his free Grace, I am, Sir,

Convenit veritati ridere, quia tuta est. Tertul.

Decemb. 8. 1655.

Your Brother and
Fellow-laborer in the
worke of the Lord,
Dan. Cawdrey.

Some generall obſervations upon the Vncorrect Copy.

SIR,

THE Authour of this Copy, (for the ſight whereof I thank you) as hee diſcovers himſelfe to be a man of an inſolent ſpirit, ſlighting his adverſaries, under the notion of the halfe witted rabble of abſolute prædeſtinarians, ſo he ſeems to be ſome Novitius in theſe controverſies, being either groſſly ignorant of the anſwers given long ſince to his Arguments, or ſcornfully negligent to take any notice of them. The miſchiefe which theſe notions may do, upon weake and unſtable judgements, juſtly cals for your beſt endeavours to antidote and prevent it. For as they ſay, poiſon given in ſtrongeſt wines, is moſt deadly; ſo is error tempered or adminiſtred by men of Parts and Wit; whereof this author is ſuppoſed to have his portion. Had he (which I wiſh) but as much grace, he would not exerciſe his Parts of Nature, againſt the free grace of God. To ſpeake to each particular, is your undertaking; I ſhall onely make ſome generall Animadverſions, and leave them to you to improve them, to the beſt advantage of the truth.

1. Hee takes no notice of the uſuall diſtinction, betwixt Gods decree, and the execution of it, but jumbles theſe both together. It is granted, that conditions goe before the execution, but not the decree. Chuſing of good goes before ſalvation, but not before the decree to ſalvation. All conditions are means tending to an end, and appointed for the ſake of the end, therefore the end is firſt intended and appointed: ſo farre as they are meanes,

meanes, they have an efficacy in producing the end, and so are causes of it. Gods decree is actus ad intra, ergo, eternall, ergo, hath nothing going before it. It is actus independens, ergo, without causes or conditions. All those whom God chooseth to salvation, he brings them to it by fit meanes, as primarily, by making them of an unwilling will, to have a willing will, and therefore willingly to chuse good, and refuse the contrary. Himselfe grants so much, if he mean clearly and candidly, when he saith, that the power to chuse good, is given us meerly of Gods grace. But I doubt that here, latet anguis in herba, that by this power, he meant not any new created habit, or gracious quality, which God infuseth into mans soule, whereby the naturall motion of mans will is changed, though the liberty of it be not taken away; but onely some externum auxilium, by precepts, promises, threatnings, &c. whereby the naturall power that is in it to good, is excited and stirred up. His similitude of the bladders plainly intimate so much; which can yield no help to a dead man, but to one that hath a principle within to set them on worke.

2. Hee takes no notice of that usuall distinction of voluntas decreti, and voluntas præcepti. For from that saying, that God wils not the death of a sinner, he concludes that God decrees not the death of a sinner, nor the salvation of a beleever but conditionally: for (saith he) Gods will and decree are both one; whereas the will of his decree, and the will of his precept, are really distinct, for

1. The will of his decree cannot be resisted, who hath resisted his will? but the will of his command is daily resisted by wicked men.

2. The will of his decree is eternall, (being actus ad intra) but his commands are given forth in time, one after another.

3. The will of his decree is immutable (being all one with himselfe) the will of his command is mutable, as in Abrahams case.

 4. The

4. The will of his decree, is always fulfilled; he doth what soever he will; the will of his command is seldome fulfilled by wicked men, and not always by good men.

5. The will of his decree, is within himselfe, the will of his command, is that which he puts forth from himselfe, and therefore as much differing, as the creature and the Creator.

3. He takes no notice betwixt an absolute, and a conditionall necessity: or, which is the same, a mutall and consequentiall necessity. The first of these arising from the necessary connexion of causes, and their effects, the other from Gods decree. Hence he infers, that if God hath decreed, a man should do good, then he doth it not freely, but forcedly against his will, which is altogether false. For Gods decree doth not infringe the liberty of the second causes, but rather establish it. 1. That it doth not infringe it, appears,

1. Because Christs death was decreed, yet he dyed voluntarily and freely, otherwise it had not been meritorious.

2. The Angels in Heaven obey freely and voluntarily, yet is this decreed, for they are called elect Angels.

3. When the faithfull believe, they doe it freely, yet they are elected to doe this. 2 Thes. 2. 13.

4. If all our free actions and motions are not determined, we shall exclude God from a great part of that his providence, which he exerciseth in governing the world.

2. The decrees of God do establish the liberty of the creatures, because he hath decreed not only rem ipsam, which comes to passe, but modum rei, the manner of them. Why doe some things come to passe necessarily, but because God hath decreed they shall come to passe by necessary causes? Why doe other things come to passe contingently, but because he hath decreed it they shall so come to passe, by contingent causes? and the certainty of his knowledge, doth as much hinder the liberty of the creature, as the certainety of his decree. For as he cannot be frustrated in his purpose and decree so he cannot be deceived

ved

ved in his knowledge; therefore what he knowes, must necessarily come to passe by this consequentiall necessity: yet none will say this takes away the liberty of the creature. Had this Objector been pleased to take notice of these distinctions, and throughly digested them, he might easily have seen, that they would have utterly enervated those his paralogismes, which he cals demonstrations, and bolds forth with such confidence. He grants afterwards, that God foreknowes all things, and that his certaine foreknowledge doth not hinder the liberty of mans will. *And upon the same ground he must grant it of his decree also, for they are both* actus ad intra, *of which the rule is, that they do* nihil ponere in objecto. *The decree of God being an act within himself, whiles he puts it forth in some outward act, tending to execution, works nothing upon the creature. Now let him shew if he can, in what outward act upon the creature, tending to the execution of his decree, he doth any way necessitate mans will. For outwardly he works upon him only by morall suasion, and inwardly by infusing gracious habits, which sweetly incline, and dispose him freely to choose what is good, in good actions. In evill actions he works not inwardly at all, by infusion of any ill quality, or principles, but onely by leaving him to the liberty and free motion of his wicked will, (which he is not bound to restraine) and outwardly by propounding such outward objects, as are in themselves good. By which it is apparent, that Gods decree doth not at all necessitate mans will. Yet upon this false foundation,* that the will is necessitated by Gods decree, *he goes on* usque ad nauseam, *to inferre most absurdly, irrationally, and contrary to all Logicall principles, that if the end be certaine, the meanes are needlesse. If mans salvation be certainely determined, then no need of faith, and repentance, obedience and the like: then all precepts, threatnings, &c. are to no purpose: Whereas he cannot be ignorant, that* media sunt propter finem, *and that* finis intentionis est causa mediorum, *and* media sunt causæ executionis. *And whereas the Apostle useth this*

as an argument, to make us carefull, to be ſober, and to put on the breaſt plate of faith and love, and the helmet of hope, 1 Theſ. 5. 8. (as parts of that ſpirituall armour, whereby we muſt maintaine the ſpirituall combat) becauſe God hath not appointed us unto wrath but to obtain ſalvation by Jeſus Chriſt, ver. 9. He argues the quite contrary way, that if we be appointed to ſalvation, theſe things are needleſſe. And whereas the Apoſtle ſaith, that we are choſen to ſalvation, through the ſanctification of the ſpirit, and beliefe of the truth, 2 Theſ. 2. 15. and ſo makes ſanctification and faith, as certeine and neceſſary, as ſalvation it ſelfe, we being choſen to both, by one act of Gods decree, which is both eternall and unchangeable, he ſaith no: if wee bee choſen to ſalvation by any unchangeable decree, then neither ſanctification nor faith are needfull; and ſo ſevers the end and meanes, which God hath inſeparably joined together. He might as well argue; that becauſe God had determined that Hezekiah ſhould live fifteen yeares after his ſickneſſe, therefore hee need no longer make any uſe either of food or phyſick: yet this is his manner of arguing all along his diſcourſe.

4. His conditionall decree drawes after it theſe abſurdities.

1. He takes away all difference between election and reprobation, betwixt love and hatred. For by this, Eſau is loved, as well as Jacob, if he chuſeth good; and Jacob hated as well as Eſau, if hee chuſeth evill, and both theſe lef meerly to the liberty of their own will, whereas it is ſaid, that God loved Jacob, and hated Eſau, before they had done good or evill.

2. He makes the decree of God to be uncerteine, becauſe it hath no certaine object, neither ſalvation nor damnation is the certeine object, it being equally diſpoſed to both theſe, and both theſe cannot conſiſt together, being contraries.

3. It makes Gods decree to have a beginning and an end: his conditionall decree hath an end, and his abſolute de-

decree a beginning; so that takes no place, till the other bee expired. Man is not absolutely elected, till the condition be fulfilled, that he hath persevered in believing.

Obj. God foresees from all eternity, who will do thus, and on that decrees.

Ans. If he foresees this, it is either without or within himselfe; he cannot foresee it without himselfe, till the thing have a being, non entis non est consideratio. If he foresee it within himselfe, it is in his own will and decree (which is the onely cause of futurition) which they denie.

4. It maketh us to chuse God before he chuseth us; for his election is upon the foresight of chusing of good; contrary to that which is said we love him, because he loved us first, 1 John 4. 19.

5. He makes us to make the difference betwixt our selves, and those that are lost: for upon our choosing good, God chuseth us, and so puts a difference, contrary to that, who made thee to differ? 1. Cor. 4. 7.

6. He gives us a better part in our conversion, than God; for hee onely gives power to believe, wee put forth this power into act; and actus is more excellent then potentia. It is in our power to frustrate what God doth in our conversion; and so the chiefe honour is ours. It makes Gods will to wait upon ours, in all things tending to salvation.

7 It makes the difference of vessels of honour and dishonour, to arise from the quality of the matter, not from the will of the Potter, Rom. 9. 21. cont.

Neither can hee quit himselfe from Pelagianisme, by saying, that the Pelagians held, that there was a power in mans will, to do the will of God, without his grace: for the latter Pelagians, with whom Prosper had to do, denyed not the worke of grace in our believing, but held that this grace is give to us, according to our merit. Aug. de praedest. sanct. l. 2. And how does this differ from that

doctrine which teacheth, that we are chosen to salvation, from the foresight of the right use of our free will, in chusing that which is good, and refusing the contrary; and makes grace only an help in doing this, when a man sets it on worke, as he that swims doth his bladders,

BRITISH MUSEUM

Yours and the Truths,

Thomas Whitfield.

The

Animadversions upon the Title Page.

CORRECT.] As yet uncorrected of most of the *Pelagian*, *Semipelagian* and *Arminian* tenents, faulted in the disowned *Copy*. SOME NOTES.] A just voluminous Tract, by an unusuall Catachresis, stiled, some notes; among wch there appears scarce any of any good note. CONCERNING GOD SDECREES.] More truly it might have bin said against *Gods Decrees*. You leave to God all along many *commands*, *promises*, *threats*, &c. but no Decrees, save what are dependent on, and subsequent to mans wil. The worst kind of *Independency*, is this. REPROBATION] Rather DAMNATION as you should have said, most solemnly in this your owned, and in your other disowned Treatise (and that upon designe) confounded with Præterition, or Negative REPROBATION, for the private use of a friend, possibly for the use of the man of *honour and integrity* in your *Dedicat*. who it seems stood in need of a matter of 600 Copies, which within lesse then two months were almost sold in this very Country, as saith *W. C. Testis idoneus*. CALUMNY] *i.e.* truth; for no other matters can I learne you yet to bee slandered with. When writings comming from your faction take not, the usuall *Apologie* of old, received from your dogmaticall *Sires*, is, *vel inemendata fuisse surrepta* (in your English *uncorrected Copies*) *vel omnino negant sua*, or none of theirs; as the former writing in my hands, *scil.* is either not yours, or was not fine enough to be owned by superlatively fine Mr *T. P.*

Auguſt. *de Grat. Chriſti. cap. 2. & ſic fermè Armin. ad artic. ſibi objectos.*

Out of a Lettter of Dr *George Kendall*, directed to me, *Aug.* 30. 1655.

YOU may please to know, that I much rejoice to heare you have an answer ready, to Mr *P*'s Pamphlet, which I was requested by a most Reverend old Bishop, to take into consideration, and bestow some correction on it; but hearing that a Minister of Northamptonshire had prevented me, I was willing to save my paines, though I could not learne who the Minister was. The Pamphlet is well worded, but slight enough I wis, and is only stuffed out with passages of *Calvin*, and others, which I have construed in another sense, in my answer to *fur prædestinatus*, which hath laine a good while in Dr *Owens* hand, &c. Sir, I wish you the assistance of Gods spirit in the finishing of your worke. Dr *Twisses* memory will be beholding to you. Mr *P*. is to me unknown, otherwise then by his book, of which I was full, as soon as I tasted it, and the farther I went on, the more I disgusted it, &c.

Answer to the Dedicatory Epistle.

SIR, I can be content to leave you in your *proper Element* of Courting your Noble patron (as you say) of *honour and integrity*, of *erudition* too, above *his fortune* or blood; and if so, you are to blame in concealing his name, and not saluting of him with a *Mæcenas Atavis edite Regibus*,

Or

Or a

, *Tuque ades, inceptumq; una decurre laborem,* *Virg.*
, *O decus, O famæ (merito) pars maxima nostræ,*
, *Mæcenas, pelagoque volans da vela patenti*: The rather becauſe you put an ominous taske upon him of defending of you and your Arminianiſme, which by a great Dr of it, even when it was more courted at Court, was thought ſomewhat dangerous. (a) But methinks you ſhould not be ſo ſupercilious, as in your Epiſtles, to check me for going to ſome of my *Sympresbyters* with my private papers drawn up againſt yours, whilſt you take the liberty about yours to conſult with Lords and Ladies: But poſſibly it becomes you as well as it did *Pelagius* and *Arminius* before you, to ſhun *Eccleſiaſticall* Tribunals, and fly to *Secular*, as the firſt did to the Lady *Demetrias*, and the other to the Lords *the States of Holland*, paſſing by all *Synods* and Claſſes, *&c.*

(a) Dr *Jackſon* in his Dedicat. Epiſtle to the Earle of *Pembroke.*

2. I cannot blame you to provide for the ſafety of your perſon, and the *vineyard and budget* you talke of in an Epiſtle you wot of; and well could I wiſh all *ſafety, haile and happineſſe* to theſe, provided the licentiouſneſs of the age did not make it ſo ſafe for you, to divend your poiſonous heterodoxall grace-blaſting doctrines: A liberty which now adaies you have in common, and of courſe with ſome *Weavers* in the Weſt, (b) and *Blackſmiths* (c) in the North. *Jam eſtis ergo Pares.*

(b c) See Mr *Whitefields* Refutation of looſe opinions. And Mr *Wetherhall* his diſcovery of falſe, betwixt *Bridge* and *Lincoln.*

3. Next to the continuall *feaſt of a good conſcience*, if it be any way haveable in the way you be in, you doe well *not to be indifferent to the good opinion of good men*; (d) but then, ſithence the great coil wch hath been kept againſt *Monopolies* of all ſorts, you doe not ſo well to monopolize in your *firſt* and *ſecond* papers, the *opinion of good men* to *Caſſandrians* (p. 11. of the firſt papers) *Lutherans* (p. 16. of theſe) admirable *Grotians*, whom you prefer above *Auſtin* himſelfe, in the matters to be debated (p. 28.) altogether excluding thoſe good men, *Allobrogenſes*, by moſt called *Calviniſts*, *Genevenſes*, in England Puritans, *Presbyterians*, or any ſuch like *good-*

(d) *Sufficit mihi conſcientia mea, neceſſaria eſt aliis fama mea.* Auguſtin.

ish things; these as you know, *I* cannot, since your Endoctrinating of me by your private Epistles to the contrary, according to you, reckon amongst the good *men*, you would be well thought of. Yea, all these kinds *of good men of the first or second Reformation*, must bee ranked amongst *modest* or *immodest blasphemers*, with *Manichees, Marcionites, Carpocratians*, Turkes, in that very writing which you do offer to the view and reading of *Quicunque vult.*

p 11. 35, 55. & passim alibi

4 You may too, as the times are, be well enough allowed to betake your selfe to your crypts, to bury your selfe amongst *your books. Eas tu mi frater in sellam & dic miserere.* I my selfe in my time, even in these times, have not a little been wonted to that. (e) But would to God you were not so much in your Muses, for poring upon or believing in the points controverted, *Molina, Bellarmine, Lessius*, rather then *Cornelius Jansenius*, for *Hugo Grotius* the admirable man with you, and who indeed to you is in all things, πόλλων ἀνταξίος ἄλλων, rather then *L. J. Bogerman*, or *J. Latius*, for the *Remonstrants*, rather then the *Contra-Remonstrants*, though p. 4. most disingenuously you are loath to own either of them; you then would not have put me to a hard study of the latter, in opposition to the former, whom you like better.

(e) Ier. 9 1.
Montes & sylvæ mihi tutiores, quam conciusus hominum.
Hilary *somewhere to that purpose.*

Similes labra lactucas.

5. But though with some grains of allowance, you may be very well borne with in the former, yet that why you, who would be thought to be *so much* against all *wilfull and premeditated lies*, p. 1. should, I cannot say weakely, (f) turne what you had under my hand and seale, in *Hypothesi* of *your insolency*, into an *absolute* saying, that I intended to *make your first papers publicke* (p. 2. Dedic.) I cannot divine; unlesse perhaps your *mistaken charity* take all my wils to be absolute, who will to the Almighty himselfe, allow no other then an *Hypotheticall one*; or that, having fulfilled the condition of *insolency* against Gods truth, as well as my ministry, flock,

(f) Under my hand and seale, Feb. 25. 1655. he had this. „Say and write in a „way that you dare to „own, & as just occasion shal „be give: I will not be afraid „nor ashamed, to give you „and the Church of God, „some account of what I „have been doing against a

flock, name, &c. You your ſelfe, did even thinke it fitting, that my othervviſe *Hypotheticall* vvill, ſhould, to uſe your *Nic. Grevinchovius* his phraſe, *tranſire in abſolutam:* Truly elſe, had you been but as vviſe, as your friendly *DANIEL* vvould have had you to have been, as ſince your threatning you have liv'd long *unanſwer'd*; ſo ſure as for me you might have ſtaied tilSt Neverſtide, unto vvhich there is a long day. 2. I can leſſe give any honeſt reaſons (though ſome others I think I can give) vvhy you ſhould ſo peremptorilie deny the former papers to have been yours, vvhich I muſt thinke, ſay, and vvrite to be yours. If either I muſt beleeve your ſelfe, vvho up and dovvne oppoſe this your *correct*, ſmooth, faire Copie, to your other *uncorrect* one. An uncorrect one of yours, is ſome vvay yours, though a thouſand times over you ſhould repeat that of the Poets unto me, vvhich you doe in your Epiſt. 4.

Meus eſt quem recitas O ſidentine Libellus
Aſt male dum recitas incipit eſſe tuus.

Thus I muſt thinke, untill you tell me by whom, in what, *cur quomodo, quando*, you have been wronged. 2. If againſt your *ipſe dixit* in your own cauſe, I may but be allowed to give credit to the teſtimony of two Reverend Divines, who have profeſſed to me, to have ſeen one, and one to have tranſcribed one from under your hand, which is as like to that firſt one which fel into my hand, as *face anſwereth to face, ovum ovo non ſimilius*, ſome politick omiſſions only excepted. 3. To ſay nothing of a third grave antient Reverend Divine, from whom I had mine, who hath oftentimes told me, that when you would have had the papers out of his hand, which he put into mine, you did not deny them to be yours, nay, but confeſſed them ſo to be; and againſt him endeavoured to maintaine the *Materia ſubſtrata* conteined in them. Another very honeſt man, who by the Gentleman you mention, p. 4. was put upon the

, *trifling pamphlet, ſavour-*
, *ring of your* Genius, *and*
, *ſaid and believed to bee*
, *yours. If it be not, no man*
, *in the world ſhould more*
, *rejoice then my ſelfe, if*
, *you would renounce the*
, *Pelagiana & Semipelagi-*
, *ana dogmata, conteined in*
, *it. If you be wronged in*
, *the tranſcribing, you will*
, *exceedingly gratify me, and*
, *right your ſelf, if you would*
, *pleaſure mee with a copy*
, *which you will avouch,*
Feb. 27. in anſwer to a terrible long-winded paſquil he had thus much more from me. , *You may then*
, *know how much I under-*
, *ſtand of Pelagianiſme, and*
, *how well I can prove you*
, *to be one, when your inſo-*
, *lency ſhall have provoked*
, *mee to make more publick*
, *uſe of an anſwer to your*
, *pamphlet, then in all like-*
, *lihood it might otherwiſe*
, *have been put unto by the*
, *author of it, &c.*

transcribing of your first papers, upon the sight of your hand, which I shewed him, told me, that he wondred you *should deny the first papers to be yours*, or against him (who had an extraordinary care in transcribing of them, and from whose copie mine came under the hand of a very Reverend and Learned Divine) give out that in *transcription you had been wronged*. 4 The consanguinity of matter, stile, very words, sparkling wit, when compared with your publick owned copy, proclaim them to be yours, though now you call your child *bastard*, and force it after a sort to say,

Est mihi namque domi durus pater, &c.

5. If some who love you but too well, out of *hopes*, as I trust, of gaining you and your trulie gallant parts, to bee servants to Gods truth and grace; (which hopes of theirs pray God they may never *give up the Ghost*) would but speake what they know in these matters (and trulie it concernes them, since in your Epistles, as well as in your publick writing, you accuse them of *ignorance*, *malice*, *forgery*, &c.) I should not need to cast about me for Topicall arguments, to prove you to be the father of the first papers, what they can produce, would bee as demonstrative as any in *Euclides Elements*. They are of yeares and discretion, let them plead for themselves upon a high charge; and let this what I have here said, serve for answer to what you have p. 4. and elsewhere. As to the Αιχρολόγια and *Erysipelas* objected to me, I confesse I was never halfe so good as your selfe, either at *Copiam* or *Elegantiam verborum*, who in these things to give you but your due, are a very *Magister Artis*. I know too, and feele full well, that the *parrhesia* which I use in speaking, when as neer as I can, I doe but call things by their proper names, procures me small favour in the world. *Obsequium* (you know) *amicos, veritas odium parit*. 2. But in the termes which I gave you, I reckon it to have been *felix infortunium* to me, that no other dropped from my pen, then were usuall to *Austin* against *Pelagius*, and to learned orthodox

orthodox King *James* against *Arminius*, your true doctrinall proparents, as I hope my book will evidence: And I trow you will not think it reasonable to provide a napkin to wipe their foule mouths. 3. And if perchance I had been out in the broadnesse of my expressions, when *sub sigillo* I as another *Cynthius* did *aurem tibi vellere*, by rounding of something into your eare, of which you might have made good use; yet why will you in your open *Correct Copy*, be so strangely revenged upon me, as to proclaim to all the Christian orthodox world wherever your book shall come, that I told you but the truth, and *quod semper licuit*, did but *mordaci rodere vero*. 4. The *Erysipelas*, as I understand by a profounder Physitian then your selfe, is a disease rather *hot then hurtfull*, and is sometimes the *indicium* of a Recovery from some great sickness, possibly from a *dangerous feaver*, nay *phrensy*, or from the spirituall *Nitnia*, which you my charitable physitian, thought mee your poor patient to be sick of. And truly but for your quaking termes which you use in print, as before in private, I might have spelt the two letters *T. P.* after another guesse-fashion then now I shall do, who take them to bee the true initials of the name and firname of Mr *Quondam* grave physitian; who yet methinks when in Divinity he talkes of high matters, doth rather talke like a Drs *Pharmacopans* then like the Dr himselfe. 7. But that neither the old or *young Trojan*, whom you compare to *Pausanias* or *Nicostratus*, have half of your spite, against any thing of yours, which you have manifested against Gods truth and Gods way which they walke in, you might have had such a retortion from them, as you would have been loath to have heard of; but because they owe nothing but good wil to your person, in hopes of amendment for after-times, they will spare you for this time.

Doctor *Fernelius*.

Epist. secunda à me publicata

Sed parcius ista viris, tamen objicienda memento.

8. If by what followes in the 3. and 4. pages of this Dedicat. you would not flilie (which I much feare, who have

have ſome more then ordinarie reaſons to bee *jealous over* you that way) inſinuate firſt, that ſimple hereſies not obſtinatelie maintained in matters of Religion, are no fruits *of the fleſh* or evill works, whilſt you ſay, that *God will render to every man according to his works, not according to his opinions*; but that as your *Batavicke* bre-
Gal. 5.
thren, the Remonſtrants talk, that they are *pura putà innocentia nullo modo ſuo proprio nomine noxia.* Or 2. That you are endowed in your way of teaching, with I cannot tell what peculiar, rare, myſticall facultie of making your proſelytes *ſincere ones*, before in the very fundamentals of the Covenant of grace, *you make them ſo much as orthodox ones.* 3. Or that you and the pious men of your way (of the moſt of whom to be ſure that is true, that we may *Illis dare eloquentiam & eruditionem, fidem & religionem nunquam coluerunt*) becauſe you are great admirers and followers of a *Practicall Catechiſm* you wot of, publiſhed the ſixth time, are the only *none-ſuches*, and *peereleſſe patterns* of true piety, with whom none of ours recommended to the world for *piety, prudence, moderation*, by Mr *T. Fuller*, in his late *Abel Redivivus*, or by Mr *William Clarke* in the *Lives and deaths* of ſome later Divines, who have much contended againſt your way, and yet not *loſt the practice* or *purity of religion*, but rather exerciſed both in ſo doing. 4. Or that you will not pin upon my credulitie that the preſſe was your *feare*, rather then your *itch*, which I know and can prove to be quite contrary; I ſay were it not feare that in your ambiguous generall expreſſions, you would intimate all theſe things, I could have been willing to have forborn all further criticiſmes upon the fair text of your Dedicat. I can be content to injoine my ſelfe ſilence from telling any Tales out of your *pious practical School*, and I ſhall with expedition addreſſe my ſelfe to a more down right *ſchuffle* with you, about what you have in your ſecond portall or *Paraneſis.*

Apolog. Contra Cenſuram.

Nunquam bella piis, nunquam certamina deſunt,
Et quocunq; certet mens pia ſemper habet.

My

My minde much miſgives me, or upon ſearch we ſhall finde, that

Gramine ſub hoc viridi latet anguis.

Tit. Paraneſis p. 1.

THE *neceſſity* which you ſuggeſt *of publication*, *was a ſelfe-created neceſſity*, and yet I am ſure no waies oppoſite to your *Liberum Arbitrium*, or *free will*. Elſe pray good Sir, what made you as it were *per ſaltum*, to flie from the faire hopes which your firſt alarming *Letter* put me into, of having (to uſe your owne words) a *true copy*, and ſuch a *one*, *as you would owne not only in the night, but if need be at noone too*: Which hopes with much civility and reſpect, were entertained by me, as may be ſeen p. 3, 4. in marg. Of this Anſwer, I ſay what made you flie ſo unexpectedlie to the *preſſe*, as unto your onely ſanctuary, with a *Copy*, which to my knowledge had been in ſome mens hands ſix moneths before. Unto which, when I perceived you haſtning, I was willing enough to will you good ſpeed, and that your beloved *preſſe* might but prove as beneficiall to you, as the *pœnitentiall ſtoole* (at which you jeere, Epiſt. 2.) had been to *many a* Northern Scotick wild blade; for as ſome diſeaſes do better when they break out, then when they are kept in; So it hath been more beneficiall to the Church ever, for *Pelagian* and *Arminian* errors by the Authors of them, to have been publiſhed, then for them hatching of them in their boſomes, to communicate them only to their confidentiaries, (a) *in cryptis.*

Epiſt. prima à me publicata.

(g) Hieronym. *Epiſt. ad Cteſiphont. Eccleſiæ victoria eſt vos aperiè dicere quod ſentitis. Idem, ſemper docent & ſemſemper negant. Quicquid vident diſplicere, non ſuum, ſed alienum eſſe contendunt.* The *Carthag.* fathers complaine to *Auſtin*, that, *etiamſi Pelagius Celeſtiuſq; correcti ſint vel ſe iſta nunquam ſenſiſſe dicunt, & quæcunq; ſcripta contra eos prolata fuerint, ſua eſſe negabunt, nec eſt quemad modum de mendacio convincantur.*

§. 1. Ibid.

(b) Cic. *humanum est errare, labi, decipi. Homo sum, humani nihil a me alienum puta.* Horat. *Quisque suos patitur manes, optimus ille est qui minimis urgetur.*

I Am too conscious of my owne frailties, which are great and many, then for to *cast stones at you* for not being infallible. (b) In many things we offend all, *Jam.* 3. 2. or Greek πταιομεν, we trip all. And had all your Errata's been only slight ordinary *trippings* or *stumblings*, or but which used to be laid of *Cyprians* errours, *tantum nævi in candido pectore*, I trust by Gods grace, I should either not at all have taken notice of them, or at most only have proceeded against them in the *Spirit of meeknesse*. But many of your faults are of such a complexion, as that I am forced *to come against you with the rod*, 2 *Cor.* Iniquity is bound up in the *heart*, even of your Correct *Child*, Copy I meane, *and the rod of correction must drive it far from you*, *Prov.*

1. It is well you will not allow that *Abaddon* or *Apollyon*, or *accuser of the brethren* to bee upon the bench of your *Censors*, when your cause comes to bee tried. Yet I am, Sir, prettie well assured, that neither in City or Countrey, you shall well find any better affected to your cause and way of *management* of it, then himselfe. He likes of your faire beginnings, I can assure you;

Hoc Ithacus velit & magno mercentur Atridæ.

2. I cannot well phancie how you should expect the God of heaven to speak for you, whom upon supposition of an *absolute decree*, you are not ashamed, *horresco scribens*, p. 24, &c. to make an ἀνθρωποποιον, nay, to be worse then the devill himselfe, p. 41. and p. 13. 3. Nor can I well tell how any of the *brethren* who are *faithfull, chosen* and true, *Rev.* should vote on your side; whom as it is well enough known, you seldome use to name, but in *the Accusative case*. I cannot well tell who you would have to be your *Judges*, or allow to be of your Jury. 4. As for the cause I maintain against you, were

were the *Eccleſiaſticall Lawes and Courts* as they have been, ever ſince the *Reformation of the Church of England from Popery*, I durſt commit my ſelfe to be tried by *God and my Countrey*. Nay, yet ſtill I am content for my writings of all ſorts, which upon this occaſion I have drawn up againſt you, to leave my ſelfe to the judiciall miniſteriall cenſure of any 10. noted Senior Sympresbyters of worth, for learning, piety, conſtant painfulneſs in the worke of the Miniſtrie, and who ſince the times have been moſt upon their *Tropicks*, have been leaſt *Tropicall*. Theſe of all others I think fitteſt to determine matters betwixt us, as our proper Judges; if at the time of triall, they will but renounce all *Franciſco-Clarian* gloſſes upon the 39 Articles of the Church of England.

§. 2. p. 1, 2.

FIrſt, But that poſſibly you may think it a huge credit for to be publickly pointed at, as the *Anteſignanus*, and the very Captain General of *all the* Arminian *route* (a thing formerlie only known to ſome of your neere neighbours) moſt wiſe men would thinke, and to my knowledge, ſome who love you very well do thinke, that by thus appearing upon a publick Theater, before you were in that way challenged by an open enemie, hath been ſo farre from ſtanching the bleeding of your *name*, as that it hath but made it *bleed* more mortallie and dangerouſlie then before. Such a wound indeed you have given it, as is not to bee healed againe but by a *Recanting* tongue or pen of yours; ſo that now your *name* ſaith to you,

Ovid. *Namque ille, aut nemo, vel qui mihi vulnera fecit,*
Solus Achilleo tollere more poteſt.

2. Unleſſe it may be judged fitting, that (whilſt you

and your partie are ſharpening your tongues and pens againſt Gods ſoveraignitie, *grace*, *counſels*, *ſervants*) the Miniſters of God, whom the Prophet would not have to be *dumbe dogs*, ſhould be meer *edentuli*; there is a neceſſitie for them not to be *toothleſſe* at their tongues end or pens end, and yet your faction will not have reaſon enough to give out, that they do *valere caninâ eloquentiâ*. It is within their commiſſion to be cutting, *Tit.* 1. 13.

3. *I* wiſh not only that you were for a retreat, but alſo for a ſerious *Retractation*, that now would to you be moſt honourable, even as *Auſtin's* was to him. That would to you bee *quaſi tabula poſt naufragium*, and make ſome amends, and poſſiblie gain you ſome thanks from the Reformed Church of England, yea, from all the Proteſtant Churches in Chriſtendome, who do in doctrinals, maintain correſpondence with her. You ought not ſo much to ſtand upon punctilio's of honour, unleſſe your arguments which you draw forth into the field, had been more for *pugnam*, and leſſe for *pompam*, and not long ſince, been beaten before you brought them forth.

4. As for me, who from your paſquilling Epiſtles, have a little more reaſon then other people, to know how ſtiffe you are in the *inſtep*, *I* much feare, that notwithſtanding your profeſſion of a kind of *willingneſſe to blot out your writing* (Oh that there were a *deleatur* for the whole, under your grave venerable hand!) we ſhall rather finde you as peremptorie, as he who cried out, *quod ſcripſi ſcripſi, ſed Deus meliora: deſinam ego malè eminari.*

5. Your defenſive *buckler* (as you call it) *I* am ſure, which no *buckler* ſhould be, is *offenſive* enough, when you make it to fall on thoſe, whom your firſt papers call the *halfe witted rabble of abſolute predeſtinarians*, and theſe your owned polite ones, *abſolute reprobatarians*, p. 13. whom you deale withall, as the perſecutors did of old with good Chriſtians, who by them were

put

put into *beares skins*, and then they set dogs upon them; so you transform the holiest and ablest of your adversaries, into *modest or immodest blasphemers*, who are for the *Ligonem, Ligonem* of Gods being the author of sin, and then you set the bandogs of your rhetorick upon them. But how sharp soever your shield, *I* trust the two edged sword of Gods word, will be able to cut it all in pieces, *Heb.* 4. 12.

Sect. 3. p. 2.

AS for your private conference, *I* had thought that you had not been at all for private divine *Conventicles*, and not having been at it, *I* cannot guesse much, how much or how little it was for *edification*: but since the breaking of it up, from the report which here you make of it, and *I* have otherwise heard of it, me thinks *I* may gather these notes. 1. That because you thought your first *draught* conteining the sum of your conference to bee so inconsiderable, as not so much as to *vouchsafe it a reading over*, before you did part with it out of your hands. You have made it *impossible* for your selfe with reason, to make such *invectives* as every where you do against the Transcribers of your *scrible*; for how can you now tell that some did not honestlie write according to what they found you to have writtē before them, without any of the least adding to, or detracting from your first Copy. 2. *It* is somwhat strange, that you who are a publicke Preacher, and provided of a publick place, to divulge any wholsome *sound doctrine in which it cannot be gainsaid* (and what have you to do with any other?) should yet in a time wherein *Liberty* enough in all *Conscience* is given and taken to, and by those, who do but pretend to *Liberty of Conscience*, be so shie to owne what you teach, should in meer points of *Religion*, be so much for *Conjurations* of greatest secrecie (p. 3.) for *whispers and murmurs*, nay

for a readineſſe of going with your owne hands to the fire with your papers, rather then to the *Light*, p. 4. as if your owne conſcience did tell you, that they were very fit to be *burnt for hereticks*. *Aliquid* (in this ſure) *latet quod non patet, veritas eſt temporis filia, & dies diem docebit* *. 3. That by what I know and have heard, and could tell further, if need were, you were in the way of gaining cloſe *proſelytes* to you, not ſo happy in that *other Gentleman* you mention, as you were in *tripping* up of the heels of the firſt, whom you felled to the ground, as the report goes by a ſtrange long-winded *ſyllogiſme*, with which you begin your firſt papers. If ever you get beyond ſea againe, you muſt not cry *victoria* for gaining all you ever conferred with, unleſſe you will doe it with as little veritie, as Dr *Weſton* at St *Omars*, did glorie that the *Biſhop of Calcedon*, had made the Earle of *Warwicke* to become a good *Romane Catholicke*.

* See how like the Pelagians you are in this, *apud* Auguſt. *Epiſt.* 104 & 105. *Sunt qui occultius penetrant domos & quod in aperto jam clamare metuunt, in ſecreto ſeminare non quieſcunt, &c.*

See Dr *Featlies* Præface to the Proteſtant Relation. *Noſtra damus cum verba damus, quia fallere noſtrum eſt.*

Sect. 4. p. 3, 4.

1. IF you did not after your wonted faſhion, feed us with *empty ſpoons*, put us off with meer words, and bare pretenſions of your *inability to fathome*, the *βάθος of the Apoſtle*, or the Abyſſe of the *Pſalmiſt*, you would not p. 24. *ſo tartly and ſarcaſtically* have gibed at *Calvin*, for calling the decree about the permiſſion of *Adams fall*, and the conſequents of it, *horribile decretum*, in no other ſenſe as its evident, then becauſe upon the conſideration of it, it did affect him with ſome awfull horrour, that would in very deed have well becommed you, were your head of a thouſand times deeper reach then it is, to have been ſtrucken with a reverentiall and amazing ſilencing pauſe, at the myſterious gulfe of divine *predeſtination*, ſeeing both the Apoſtle, and the *Pſalmiſt*, and all humble modeſt Divines with them, and *Auſtin*

Calvin. *inſtit. lib.* 3. *c.* 23. 7.

(i) willinglie confesse themselves to be at a stand about the severall mysterious waies of executing those decrees, which the ever holie wise God takes, in the course of his providence. 2. But he that *runs*, if he be but *reading* of your book in his hand, may easilie perceive, that in your doctrines about this matter, you are but too neer allied to that proud, haughty, and daring generation, I meane now of the *Jesuits*, *Arminians*, and *Socinians*, who think it high scorn, that any thing about this mysterie, should baffle or give check to that which they take to bee the *Lydius Lapis* for the trying of all doctrines, viz. their *Recta Ratio*. And pray, according both to you and them, what *depth* according to meer naturall reason, is there in it, for to allow God the sole assignment of the conditions upon which he wil Elect and Reprobate? 2. Or for to maintain that it was fitting for him to make *finall faith* or *infidelity*, the conditions of those decrees, as finall legall *obedience* or *disobedience*; and yet this is the *ne plus ultra* of the deepest *Bathos* of your predestination, by which have you not turned it into a fordable shallow, for any child to wade through? 3. And why, seeing you doe in these trim publick papers of yours, *give out faith and infidelity* to be the causes of *Election and Reprobation*, p. 70. doe you so much as seem to denie, p. 56. what you had strenuouslie asserted in your *uncorrected Copy*, p. 11. *that when two are equally called, whereof the one converts himselfe, the other miscarries, it is not God but man that puts the difference?* (k) Can you assigne a cause of the cause of *Election and Reprobation*, and can you assigne none of the *Effects* and *Consequents* of the one and the other? In your divinity belike (unlesse it be where in Traditionals you doate upon the authoritie of the Mother Church; for then *ignorantia est mater devotionis*, and your *Rationale Ceremoniale*, *consuetudo sine veritate, est vetustas erroris*, Cypr.) You never think, that *nihil scire jucundissima vita est*, you be the happie knowing men, all *wise dome must dye with you*, Job 12. 1.

(i) Augustin. *ad* Laurent. c. 99. *ad* Rom. 9. *Hoc loco quidam stulti putant apostolum in responsione defeciſſe, & inopiâ reddendæ rationis repressisse contradictoris audaciam. Sed magnum habet pondus quod dictum est, O homo tu quis es? Et in talibus quæstionibus ad suæ capacitatis considerationem revocat hominem. Verbo quidem brevi, sed reipsâ magna est redditaratio. Idem eodem lib. cap. 98. Nunquid iniquitas apud Deum? absit, iniquum enim videtur ut sine ullis bonorum malorumve operum meritis unum Deus diligat, oderitq; alterum. Qua in re si futura opera vel bona hujus vel mala illius, quæ Deus utiq; præsciebat vellet intelligi, nequaquam diceret, non ex operibus, sed diceret ex futuris operibus; eoq; modo istam solveret quæstionem, immo nullam quam solvi opus est faceret quæstionem.*

(k) Augustin. *in Ioban. 6. Quem trahat & quem non trahat, quare illum trahat, & illum non trahat, noli velle judicare, si non vis errare.*

Virg.

Virg. Fœlix, qui potuit rerum cognoscere causas.

Yet remember, that *Plinius* for prying to neer into the causes of the Vesuvian fires, was consumed by the flames thereof; *Scrutator Majestatis opprimetur à gloria*, *Aug.* 4. As for us poor orthodoxe *Ignaro's*, wee think it the highest perfection of our *sober wisedome*, not to be wise above what *is written*(*l*)& so we give no other causes of *predestination*, then what the Scriptures do, *Mat.*11.25,26. *Rom.*9.11. *Eph.*1.4,5. and we judge with *Austin*(*m*) that you by your daring to the contrarie, have not avoided a *precipice*, but split your selfe upon it; you have not run from the wolfe, but have run just into his mouth; and pray God that ever hereafter in our Church, you become not *Lupus in fabula* for it.

1. You be too stately an Oratour for to state any old *Questions* at all, either in a *new found way*, or in an old, that would but have shackled your luxuriant rhetorick, and therefore as a thing much beneath you(*Aquila non captat muscas*)you whollie leave al stating of Questions to your lesse elegant, and more rugged neighbors. 2. But if it be as you say, that you do not *novam semitam in veteri viâ quærere*, state an old Question in a new found way, then belike we may take it for granted, that without any further adoe, you be for old *Arminianisme*, scil. a thing which sure concerned Gods Church much at this time, for to be acquainted with, under your own hand, *habemus confitentem reum*. 3. Only pretend you what you list to the contrary in what followes next. 1. *I* am so well acquainted with the altitude of your spirit, & my selfe and others are so well acquainted with your *Cassandro-Grotian* streine, wherein as you are, so you affect to be accounted eminent, to be indeed *Dux caput ipse gregis*, as that *I* doubt not but you aspire to a *Moderatorship* betwixt the contending parties which you mention: And in this kind some others might have expected some great feats of performance from you. 2. But as for my selfe, *I* find you so whollie wedded to the latter parties against the former, as that *I* find you

(*l*) Aug. *de correp. & grat. c.*8. *Quantum itaque nobis sua judicia manifestare dignatur, gratias agamus: quantum vero abscondere, non adversus ejus consilium murmuremus, sed hoc quoque nobis saluberrimum esse credamus.*

(*m*) *Jam si ad illam profunditatem scrutandam quisquam nos coarctet: Cur illi ita suadeatur ut persuadeatur, illi autem ita, duo solum occurrunt interim, quæ respondere mihi placeat. O altitudo divitiarum! & nunquid iniquitas apud Deum? Cui responsio ista displicet, quæret doctiores, sed caveat ne inveniat præsumptiores de spirit. & litera, c.*34. *Idem alibi. Cur autem illum potius liberet aut non liberet, scrutetur qui potest judiciorum ejus tam magnum profundum, verumtamen caveat præcipitium. Idem de verbis Apostoli, Serm.*20. *O altitudo! Petrus negat, latro credit! O altitudo! Quæris rationem, ego expaveſcam altitudinem: Tu ratiocinare, ego mirer, tu disputa ego credam. Altitudinem video, ad profunditatem non pervenio. Paulus dicit inscrutabilia sunt judicia ejus & tu scrutari venisti; hic dicit, investigabiles sunt viæ ejus, & tu investigare venisti. Si inscrutabilia scrutari, & investigabilia vestigare venisti, crede jam venisti.*

to

to have the hard hap of moſt modern Reconciliators, (n) who in words fawn ſometimes upon two different parties, but indeed fall moſt fowlie upon, and doe moſt hoſtilely purſue that which they are moſt reſolved to hate, and withall their might to beate downe. I ſhould therefore have been extreamly ſatisfied, if in this your Preſſe *Copy*, you had not openly and only appeared for the *Remonſtrants* opinions againſt thoſe of the *Anti-Remonſtrants*: For not ſo much the *ancient fathers before* St *Auſtin* (from whom as I hope elſewhere, to ſhew, *Auſtin* differed in no materiall things.) As for *Auſtin Junior* againſt *Auſtin Senior*, for *Auſtin* the *Presbyter*, againſt *Auſtin* the *Biſhop*; when as yet the good old Biſhop did cry *peccavi*, and did ſome kind of honeſt penance for ſome of the *errata calami*, which fel from him by over-laviſh expreſſions, in the commendation of Nature and free will in his younger times: (o) Unto which emendations of his, the African, Epheſin, Milevitan, Arauſican Councils, did all conſent; for not ſo much *the Synod of Auguſta*, (which never that I could learn, or I think you will ever be able to ſhow, did differ from that of *Dort*, in the matters debated and determined there; unleſſe perhaps in ſome more laxe phrases, wherein, as is uſed to be ſaid of the Fathers, that *ante exortum Pelagium*, they did *ſecurius loqui*, ſo thoſe might ſpeake ſomewhat more broadlie, before *Pelagius Junior*, *alias* your beloved *Jac. Arminius* appeared upon the ſtage) as in a down right way againſt the Synod of *Dort*, and ſo by an inevitable conſequence againſt the very *orthodox Proteſtant Church of England* (whoſe very genuine ſonne, you would in this very page, have us to take you to be.) Know you not, that by the then Learned Supreme Politicall Governour of the Church of England, *Britiſh* Divines were ſent thither with Orders from him, to ſuppreſſe *Arminianiſme*? that they had the firſt vote and ſuffrage given them, in that almoſt œcumenicall Proteſtant Synod (*Cui nunquam ſimilem vel ſecundam vidit Proteſtantium*

(n) So *Hugo Grotius* was early, when he wrote his *Defenſio Pietatis ordinum Hollandiæ*, under the pretence of a moderator, the known advocate of State, for the Arminians and Vorſtians. *Vide I. Bogermani notas. His Caſſandrian votum pro pace*, ended, as is plaine by his laſt book, viz. his *Diſcuſſor*, in a down right plea for Popery, *vide ipſum, pag. penultima & ultima. Et Andræi Riveti Dialyſin contra diſcuſſorem per totum.* The deſigne of the Caſſandro Germane Interimiſts, ended at laſt in a bold extirpation of Proteſtantiſme, to the uttermoſt that was in them, *Iob. Sleidan*, An. 1549. page 374 *& paſſim.* The Gallican moderators doe but blaunch over *Arminianiſm. Vide D. D Davenantii appendicem ad tractat. 2. de reprobat. & ſatisfact. Chriſti. Sic mulier formoſa ſuperne Deſinit in piſcem.*

(o) Aug. *De perſeverant. c. 3. 11, & 12. In prioribus illis ſcripſit Auguſtinus non ſcribenda, ſed ſine præjudicio aliarum cauſarum quas prudentes poſſunt inveſtigare, de quorum vetuſtate fruſtra iſti præſcribitur quia Laicus quædam Romæ Caput, & in Africa Presbyter explicavit, quo tempore ſi de rebus iſtis dubitavit, nemo ut opinor eſt tam injuſtus atq; invidus qui eum proficere prohiberet, atq; in hac dubitatione ipſi remanendum eſſe judicaret.*

ſtantium orbis Chriſtianus.) Have you the forehead, which yet I know to be ſometimes ſufficiently ſteeled, to maintaine, that your opinions do not diametrically claſh with the determinations of that Synod, and our owne Divines there? were they not the viſible lawful *Repreſenters of our Mother-Engliſh Church there?* or muſt we bee ſo wickedly uncharitable againſt them, as to looke upon them as upon ſo many *Ignarees*, of what the doctrine of their own Mother Church was? or ſo wretchedly *phariſaicall*, as that when a motion did but ſeem to be made ſomewhat prejudiciall, to the *Hierarchick* flaunt of the *Engliſh Church*, they would unanimouſly enter their *Joint Atteſtation* againſt it; and that yet thoſe very venerable Fathers of our Church, would *vote downe*, concur in anathematizing the very doctrine of our *Mother, the Church of England*? Pardon me, Sir, for not beleeving them to have been ſuch unnaturall execrable *Chams*, *Gen.*9.21. I am cordially troubled, for to heare you ſay, that you are a very *orthodox* Proteſtant *of the Church of England*, whilſt you doe openly appeare for *Arminius* his opinions, againſt thoſe of Mr *Perkins*: for *Bellarmines* againſt thoſe of *Twiſſe*: for a forreiners, and at laſt a fugitive *Baro's*, and recanting, prævaricating *Barrets* opinions, againſt thoſe of learned *Whitakers*; and at the ſame time of the whole Univerſities of *Cambridge*, as well as of Dr *Eſtius*, Dr *Somes*, *Tindals*, *Chattertons*, *Willets*, and a number more; nay, againſt thoſe of both the then Archbiſhops, *John Whitegift Cantuarienſis*, *Matth. Eborac.* the *Compilers* of the 9. *Lambeth Articles*; of all which things I rejoice even forreiners with much content and honour to our Church, to have taken notice, and grieve to ſee you to be ſo great a *ſtranger in your own Iſrael*, as not to have ſeen, yea, to oppoſe, *Quis talia fando*, &c. For my owne part in what you ſet downe here, I cannot tell what moſt to admire, whether, 1. In ſo great a *Polititian*, as I take you to be, your *improvident* mentioning of *Contra-Remonſtrants*, *Dort*, *Whitaker*, *Perkins*,

See the Joint Atteſtation publiſhed by them, Anno 1646.

Vide A. Thyſi. qui horum opera latine tranſtulit & edidit Amſtelodami, 1613. *Iob. Vogerman Note*, 107. & 107. *in Grotium.*

kins, &c. towards the rowsing up of my memorie, and that of other mens, unto the consideration of the grand Heroes of the *Protestant Church*, opposed by you, you discover who you side withall somewhat of the soonest. 2. Or else your *disingennity*, if you have but read any of the *Remonstrants* writings, in that here you mention them so slightingly, who have (as you must needs think, if you have but seen them) deserved so well of you. *Ingenuum est agnoscere per quos profeceris*. 3. Or else whether or not that *supercilious scornfulnesse*, upon the confidence, which you have of your own great naturall wit, in adventuring to maintaine *Remonstrant* opinions, and yet not vouchsafe to looke so much as upon any *Remonstrant* author. But perhaps I commit an errour against the aptnesse of your *ἀγχινοία*, and the *Euphues* of the *pia mater* of your *braines*, which doth teach you *Arminianisme* without book as fast, as once Bishop *Montague* learned it, and as fast as *Bidle* of late learned *Arrianisme* without a *Raccovian Catechisme*. 4. Or if not at any of these, yet then at what is worse. (pardon sweet Sir, a *bugs-word* from me) Your bold impudence in making a shew of being no *Arminian Remonstrant*, when as your book *à Capite ad Calcem*, abounds with it, as much as any *ulcerous body doth with botches*. *In tanto corpore non est mica salis*. 4. *Much may be excused, from such prelates as Ontall and Davenant*, &c.] 1. Diminatively spoken of Prælates, by such an admirer of Prælates, and that *Qua tales*, as your selfe. Is excuse instead of Lawrels of commendation, all that you will allow them, especially *Davenant*, for their great pains in clearing the *controverted points*? Perchance it's as much as they doe deserve for their over-masculine opposing of *Arminianisme*, and so of your great *Diana*. 2. But how do you prove, that either of these Prelates did onlie moderate betwixt the contending parties, the *Remonstrants*, *and Contra-Remonstrants*, and their *Complices*; and that they did not both adhere to the latter, and stoutlie oppose the former. It

Bishop *Carleton* against *Montague*.

(p) Bishop *Hall* and Bishop *Davenant*, in their Letters annexed to Bishop *Hals* Reconciler, p. 75. 84, 85. averre, that the Arminian errors condemned at *Dort*, are contrary to the English Church. Animadversions against Mr *Hurd* his *Gods* love to mankind, p. 10.

(q) This concerning of the Clergy too you have learned from *Pelagius*, or at least tooke out the lesson without booke. *Aug. l. 2. cont. Iul. c. ver.* *Quos, inquit, (clericos) urbana exagitatos dicacitate, vel potius vanitate contemnis, quia non possunt secundum Categorias Aristotelis de dogmatibus judicare, quasi tu qui maximè quæris examen vobis & Ep scopale judicium denegari, peripateticorum possis invenire concilium; ubi de subjecto & de his quæ sunt in subjecto contra originale peccatum, dialectica sententia prosiratur. Aug. l. 2. operis imperfecti: hoc dixerim ut ostenderem quam sis acutus, qui me obtusiore dicis esse pistillo.*

is well known what side Doctor *Davenant* took in the Synod, and after it. (p) And 3. As for Bishop *Outall*, I shall in as fitting a place, tell you more of him; in the meane while content your selfe with what his fellow Bishop *Davenant* saith of him, that he did, together with the Church of England, Conjoine the particular absolute decree of God, not depending upon the 'præscience of humane faith or will, but upon the purpose of Gods will and grace towards those whom God in Christ hath chosen to deliver, with the generall and conditionarie will, or generall promise; which every body now may know, is none of the way which you take. 5. *Amongst the Clergy and amongst the Laity*] (q) Indeed, if our Countrie as to the *clericall or ministerrall* part of it, did yet abound with such *Ministers*, as were only fit to *supplere locum idiotæ*, with such poor rats, such lasie *Hierarchick*, non *residentiall*, non *preaching Lubbers*, as it hath, by the report of honest knowing people, abounded with in former times, you might speake thus (after your wonted manner) *scornfully* and *diminutively* of your neighbour *Clergy* men. 2. You sure take your selfe, as a μέγας τις, to be one of those *hundreds* fit to speake of *these mysteries*, when at *Daintrey*, you came out with that which you have, p. 26. about Gods preparing torments for the *Devill and his Angels*, but not for *any wicked men*. And when at *Northampton* (contrary to your promise as some say) you vented that goodly argument, which you set downe, p. 72. about the universalitie of Christs death. 2. For my part I dare not be so uncharitable, but to assure my selfe and others, that not one of the hundred of your despised Presbyterian brethren, but would have handled those matters, even *ex tempore*, better, *i. e.* more solidlie and orthodoxlie, then you the *trim finicall bean-cleric.* of the Countrie, did after all your artificiall preparations. 3. As you, and your *Pelagian and Arminian faction*, by debasing of them, handle these *mysteries*, who make *election* to be nothing else, p. 2. but a consequent

reward

reward upon *perſevering in the faith, and well doing*, and *reprobation* to be nothing elſe, ſave a puniſhment to the contrarie. Either every *Preacher* is fit to divulge theſe, not *operta*, but *aperta*, or he is fit to be no preacher at all. 4. Not *one in a thouſand* of the ſcorned *Laity* (if but competentlie inſtructed and catechiſed) but would even inſtruct and teach you, (otherwiſe a *Great Rabbi in our Iſrael*) that *vocation, faith, repentance, and all graces*, are ſubſequent genuine *fruits of election*, and not *antecedents* to it, as you ſpeake of them, even when you ſtrive in your owne defence, to ſpeak beſt of them, p. 56, 68, 69. ſomething elſe therefore, beſides what you doe in the next lines *ſo demurely* pretend to, which though I can tell what it was, yet for to ſpare you, I wil not at this time blab out, was the cauſe of that ſilence, and afterwards ſecrecie which you talk of in the way of venting of your notions: Which now they be out, are not *vera*, but *placentia*, writ juſt as heedid *qui*

Terent. Hoc ſibi negotî credidit ſolum dari
Populo ut placerent quas feciſſet fabulas.

6. *Forced to be more publick*] viz. By the fierce *impetus* of your own κενοδοξία and καυνοδοξία, but by no other force that I wot of, whoſe preparations to the *preſſe*, had you not appeared in it, I am much aſſured, would have been none at all, and that for reaſons wherein I can ſatisfie my ſelfe, are like to be ſlow enough. 7. *One of the falſeſt*] A thing which you by what you confeſſe, of not ſo much as reading over your owne firſt *Copy*, have (as has been ſhewed) made impoſſible for you to prove. And I am well aſſured it is but the ſecond, taken from your owne firſt, I ſay not *beſt*; for neither of them are ſo much as *good*. 8. *Great leiſure*] In your ſecond Epiſtle to me, you ſeem to call it *Laſineſſe*, whilſt you tell me of *taking leſſe paines with a leſſer*, *then* with a greater *Congregation*; though I bleſſe God for it, and pray let me crave leave to ſpeake it without boaſting; I do by one halfe take with thoſe few who are under

me, more paines, then you your selfe do with your more numerous *flock*. And I am somewhat confident through Christ who strengtheneth mee, that my Sermons bee more wholsome, though not so handsome as yours. But well it is for me, that this *lusinesse*, which I think in me was ever like unto Dr *Jacksons vigorous rest*, is, you your selfe being judge, turned into *great leisure*. I like it the better, because I am sure you are none of the procurers or promoters of it. *Deus, Deus, nobis hac otia fecit*; and for that as God will have it at this time to be, it may be of some use unto the Church of God, for me at some *leisure* to observe your *Snake-like motions*, and to return some answers, to your *mischievous poysonous papers*. 9. *Not from any ambition to be followed*] 1. Beleeve that whoso wil & can, that knowes you. For my own part I cõfess my *faith* as to this *point*, *to be at a loss*. 2. But good worthy *Gentlemen* of our Country, for whom the snare in these papers is laid, let me crave the boldnesse to beseech you to take for once, this *Gentleman* on his word, satisfie his desire, and do not you *follow him*. Not only I, who am unknown to the most of you, and who were I better known to you, might not seem to deserve to be heeded by you; but all those Reverend Bishops and Doctors, who have been already mentioned, and those who may yet farther bee mentioned, together with your own sacred *mother the Church of England*, cry and call with loud voice to you, not to *follow him*, because he leads you *amisse*; and who with himselfe may bring you (which God avert) into bogs and *precipices*. 10. *Humble desire to be rightly understood*] 1. The English world was never so full of pride, as since it hath abounded with proud *actions*, and humble *phrases*. But the best is, I have at last brought my selfe to it, to understand these expressions, when they came from meer Complements the *clean contrary way*. 2. It is little for your credit, or the Churches ease, that now at last shee understands, and that under the hand of *T. P.* that he is guilty of *Pelagianisme and Arminianisme*, though hee

have

have the audacity to denie both: Yet *vox populi, vox Dei*, do you what you can to the contrary, you will henceforward be reputed to be, what reallie you are.

Conveniunt rebus nomina sæpe suis.

11. An *Apology* and an *Appeale*] 1. *Apologies* should be modeſt, & be made uſe of only for wiping off dirt from our ſelves, but not for the flinging of dirt in the faces of all we meet with, as this of yours doth, as often as in your way, you meet with any *Reformers* you like not of, or even with the whole Nation of Reformers, in the *firſt Reformation*. 2. Yours begins with *Calumnies*, that men in the world of no *ſmall name*, do make God *the author of ſinne*, p 8. Goes on with *Jirkes and ſquibs*, and ends with *Complements*. *In hac Apologia multum ineſt turpitudinis*. 3. *An appeale* (r) to thoſe you ſcorn to be cenſured by, as I am confident you would bee by all the preſent *Clergy* of the Countrie, *clerically* to be convened about the matter, or by all the Chriſtian orthodox *Laity* in theſe parts. 12. *Such a ſecret might bee communicated to one*] If it had been any part of the *myſtery of Godlineſſe*, ſpoken of, 1 *Tim.* 3. 16. you had leave enough from God and the Church, to have communicated it to many; but ſince the ſecret is now come forth, and appeares to belong to the *depths of Satan*, *Rev* 2. 24. great pity it is, that by ſo fine and elegant a tongue, it ſhould have been communicated to *any* one. Poyſons ſometimes go down glib (ſ) when preſented in a golden cup, and commended by noted Phyſitians. 13. *Which belonged only to the fire*] 1. Sure you may be thought to ſuſpect your papers to be guilty of ſome hereſie, becauſe you would thus with your *owne ſecular arme*, have caſt them into the fire. 2. And yet in ſo doing, you would neither have dealt worſe with with them, then they deſerved. (K. *James* at the firſt ſight of *P. Bertii* his book, entituled *Apoſtaſia ſanctorum*, profeſſed that *ob ſolum Titulum*, it was *liber dignus igne*) 3. Nor worſe then, as the report goes, your admired *G. Voſſius*, to whom you are much beholding, did

(r) Either for you we muſt erect a Court of *Caſſandro-Grotians*, or you had need as *Pelagius* of old, to appeal to an *Auditorium Philoſophicum*. *Aug. lib.* 6. *contra Iul. c.* 20. *Ad hoc redacta eſt hæreſis veſtra, ut gemant ſectatores veſtri, non inveniri dialecticos judices in Eccleſia, de ſcholis Peripateticorum, ſive Stoicorum, à quibus poſſitis abſolvi.*

(ſ) *Ruffinus* predeceſſor to *Pelagius* did propone his firſt poiſon in a book, compoſed by *Sixtus* a Pythagorean Philoſopher, under the name of *Sixtus* a Martyr, and Biſhop of *Rome*, *vide Hieron Epiſt. ad Cteſiph & in c.* 23. *Hieiem. l.* 4. *Comment.*

Hoc enim (ſaith my author *Janſenius* for it) *idcirco eum fecisſe exiſtimandum eſt, ut venenum auro martyris poculo biberetur.*

did to a basket full of his writings, for feare of the approaching *Synod of Dort*, and that he might ſtand firm in his Præſidentſhip in *Collegio Belgico* D. D. *ordinum Hollandiæ*. It's well for you, that his *Hiſtoria Pelagiana*, did eſcape his fierce fingers; for elſe what would you have done for a *Warehouſe* to fetch quotations out of? 14. *So much as a Maſſilian*] That ſure you are, as the *minimum quod ſic*, for the opinions of the *Moliniſts*. It's plaine, that our own Britiſh Divines in their ſuffrage given in at the *Synod of Dort* (*t*) relate it out of a letter of *Hilaries* to *Auſtin*, that it was reckoned amongſt the *Maſſilian* tenents, that they did deny there was given unto any ſuch a perſeverance, from which *they were not permitted to prevaricate*. And 'tis as plaine, that you maintaine many to fall off, and to prævaricate *totally and finally* from *Grace*, even the grace of Regeneration and Juſtification. p. 67. 15. *A very orthodox Proteſtant of the Church of England*] So indeed you would be reputed to be, yea, even ſo very a genuine ſonne to the *Proteſtant Church of England*, as if for many miles about you, our *good mother* had never ſuch another. And all this in deſpight of many Articles of the Church in King *Edward* the 6. his Reign. Of the 17. Article in Queen *Elizabeths* Reigne. Of the 9. *Lambeth* Articles towards the latter end of her Reigne. Of the explanatorie Articles of the Church of *Ireland*, in King *James* his Reigne. Nor ſo much as to dare to mention the *Confeſſion of faith*, *Catechiſmes*, &c. of the late Weſtmonaſterian *Aſſembly*, though highly commended by the Reverend and incomparable *Primate* of *Armagh*. For my own part, I have in *fidelity*, though with much *weakneſſe* ſerved my mother the *Church of England*, now above theſe twentie yeares, in the work of the *Miniſtry*, and if I bee not able to prove, that the Doctrines which I have taught all along, contrary to what you deliver in this booke, are moſt agreeable to *her faith*, and that yours are as oppoſite to it, as *heaven* and *hell*, *light* and *darkneſſe*, the *Articke* is from the *Antartick*e

(*t*) *Synod Dordrac. p. 2. p. 256. in 4to. Inter Maſſilienſium errores, refertur quod negaverint dari cuiquam talem perſeverantiam, à qua non permittitur prævaricari. Quem errorem refellit, Auguſt. de bono perſeverant. c. 6*

tarticke pole, I ſhall be content to be curſed by my mother, even with *Anathema Maranatha*. But of this more, if need bee, when I ſhall come to what you ſay, p. 16. Onlie let all the true Chriſtian ſonnes and daughters of the Church of England, tell me what true ſons to her at any time ſhe hath found *Arminian clericall ceremonialiſts to bee? The rod and reproofe give wiſedome: but a child left to himſelfe, bringeth his mother to ſhame, Prov.29.15, 16. Managed diſcourſe, &c. not from the hidden myſteries of Gods ſecret will, but from the cleareſt expreſſions, &c*] This trim ſlimſlam will then Apologize for your *methodus procedendi*, when as you ſhall have proved, that *Rom.* 9. 11, 13, 16, 18, 21, 22. *Eph.* 1.4, 11. *Act.* 15. *Rom.* 8. 25, 29. 1 *Tim.*2.19. *Rev.* 13.8. 20.15. and other Scriptures more, which do profeſſedly handle the matter of *Predeſtination*, and accquaint us with what God hath fully determined *ſhall be*, and how he doth (if I may ſo ſay) make up his decree, to be no part of his revealed will or word, concerning his *ſecret* will conceived in himſelfe,(*u*) or that thoſe Scriptures are placed in Gods booke, (as a Doctor once openly did deliver it in my hearing, in a ſermon at *Chriſts Church*, (which had been better delive'rd *extra aedem Chriſti*) as the *forbidden tree was in the Garden of Eden, not to be medled with*, or that as *Adolphus Venator* once had it; The Apoſtle might have found him ſome other worke, then to have wrote thoſe Scriptures. Till you ſhall have made ſome attempts towards the proving of ſome of theſe matters, you muſt pardon us, though we continue beleeving the forementioned Scriptures, to be as true and cleare Scriptures for what we prove out of them for abſolute prædeſtination, as any *promiſes, commands, threats*, &c. frequently quoted by you, do ſignifie what God *likes or diſlikes, will reward or puniſh*, when *believed, done*, or left *undone*. The former ſignifie, *whom, why, how* he doth prædeſtinate (the main things diſputed.) The latter, tell after what *faſhion*, and upon whom that præ-

(*u*) Of which *will* manifeſted in the word, Dr *Whitaker* in his *Cygnea Cantio*, writes excellently well, conformable to Scriptures. And *Auſtin, Rom.* 11. *O altitudo! ultima illa Apoſtoli exclamatio, hanc ſententiam confirmat. Neq; enim tantæ altitudinis eſt ut penetrari nequeat, Deum odiſſe homines propter peccatum, etiam antequam nati ſunt. immò rationi convenientiſſimum eſt, ut Deus ſerre nequeat, quod eſt naturæ ſuæ contrarium. Ibi demum infinitum βάθος & Abyſſus eſt divinæ diſcretionis, quando ſine peccati ratione quidam reprobantur, & alii qui nihilo erant amore digniores ad vitam & fœcilitatem prædeſtinantur. Iniquum videtur (ait Auguſtinus) ut ſine ullis bonorum malorumq; operum meritis unum Deus diligat, odiatq; alterum. Deus igitur hunc diligit, illumq; odit ſine meritis ullis operum aut bonorum aut malorum. Hoc videri poſſit alicui iniquum, ſed eſt æquiſſimum, quia ſic Deo viſum eſt, neq; Auguſtinus affirmare veritus eſt, eos Apoſtoli verbum evacuare qui judicium divinæ diſcretionis ad opera reducunt præviſa aut præterita, &c.*

prædestination is to be *executed*, of whom there is no question or difficulty. And would God be pleased, which I pray for in your behalfe, to give you some of the *Collyrium*, spoken of *Rev.* 3. you would quickly see this with me too. 17. *Of divers interpretations unto the Analogie of faith*] 1. Texts I find you, (p. 13, 17, 34. *& passim*) as it were, to be casting in by dozens, as if Baker-like you were bound to throw in so many fine *Manchets* into a *Battery batch*: But when by *Interterpretations* you *crumble* them out, either they fall into your own crude dictates, or else they bee turned into *sippets*, fit for none but *Pelagian*, *Massilian* or *Arminian* Palats. This if it hath been done *knowingly* by you, upon reading of their writings, your *falshood* and *impudence* is to be detested, who protest against any the least *inclinations* unto *Pelagianisme*, p. 55, 56. But if ignorantly, some may thinke the felicity of your *symbolizing*, *jumping wit* with them, to be much commendable, who still without conferring notes with any of them, do hit upon the same Texts, *Interpretations*, *Illustrations*, *&c.* As for me, I must needs say that it is natural for you and every body else to be a *Pelagian*, &c. (*x*) I cannot but give my vote for it; that whensoever the *harmony* of the *Confessions* of their *faith*, shall be brought together into some one *Syntagma*, or *Corps le Grand*, that your first and second Tome, come to shut up the *harmony*, as *being most agreeable* to the *Analogie of their faith*, *perfidiensesse* rather, but to no other wholsome, sound *forme of Doctrine*, that I wot of, as yet entertained by any *Catholique Christian*, *Reformed*, *Protestant Church*. 2. In our *Interpretations* of Scripture, I beleeve we are not so much to attend what is congruous to *safety*, (by which I doubt not but you, and many wanton wits more (*y*) understand nothing but securitie to your mother wit) which you in your first *Comment*, (give me leave to be yet so foolish, as not to understand you *sine Commentario*, or the domestique Interpreter of your meaning) call *right reason*, as what is congruous to *verity*

(*x*) That is an excellent observation of *Jansen*, in his *Aug. lib. 7. Tom. 1. cap 4.* That if *Austin* did not at first avoid Semipelagian, *tam proclive est corruptæ naturæ (quæ velut mortem ipsam horret, omni fiducia libertatis funditùs exui) in sententiam Semipelagianam labi, tenuissimasque fibras illius erroris retinere*, then can no other look to bee free from it, &c.

(*y*) Castallio *præfat. ad suos Dialogos de prædestinatione, electione & libera voluntate vulgus merum (nisi qui sunt à literatis corrupti) melius & sanius sentit quam quidam literati. Sequuntur enim illiterati homines rationis & sensuum judicium, quod in his rebus integrum est, quæ sub ratiocinem subq; sensus cadunt: atq; utinam hac in parte hominibus relinqueretur naturæ judicium.*

rity, and the *series* of the *Text* and *Context*. *Bonus textuarius est bonus Theologus*. But this I am sure of, is little heeded by *you*, or any of your party, who all along rob God of his *soveraign determining* power, and leave him nothing but a Legislative and *Judiciary* power, to give out sentence *secundum allegata, & probata*, of the *merits* or *demerits* of men. 18. *Who am a babe and an Idoot, &c.*] I hugely feare not yet so much as *a babe in grace*, unlesse it be such a one as you say, p. 67. may fall from it, *and out-live their innocence*; I know you to be no babe in malice, *Malitia supplet ætatem*. Certeine it is, you take your selfe to be wiser then *Austin*, whose *senior* or manlike *writings*, you confute ever and anon by his more *infantile*, *junior babe-like writings*, as to your shame shall be seen when we come to p. 44. of this your second *scrible*. 2. As *babe-like* as you would be accounted to be, in your *very next words*, you like some *Archi-Thalassus* get to the rudder of Christs Ship, and professe to be a *steeres-man* of it, to keep it off from *fatall shelves*, and to guide it thorow, as anon after, *the dangerous Archi-Pelago*. Truly for this I would not blame you, who by your place and office in Christs Ship, are, though not an Admirall, yet to bee sure somewhat more in it, then a common *Sailer*, even *a Pilot*, *a Steers-man*. And heartily I can wish, that you would not steer the ship you are one of the guides of, *per Archipelagum*, through the maine ocean unto *Rome* againe. Unto this place do most of your doctrines direct us; and it is true, if the present Pope bee but of his last prædecessors mind, you and your wares, your doctrines I meane, would be much more welcome there, as the Bull of the H. Father *Innocentius decimus* published, An. 1653. *Contra Augustinum Cornelii Jansenii* doth assure you, then any of ours would do, with the *Grand Turke*, if according to your charitable wish, p. 35. they should in the *next Reformation*, be shipt over for *Turkey*. *Sed naviges tu potius Anticyras*. *My small vessell soundly dashed,*

and *many others much greater ſhipwrackt*.] Beleeve it who liſt, there is belike no ſafety but in a *Semipelagian* or *Arminian Barque*; all the reformed who have followed Scripture, *Auſtin*, *Calvin*, *&c.* they all as *lead*, are ſunk into the *Gulfe*, onely your late modeſt Jeſuits, your cooler *Lutherans*, in that I am ſure, in this no *Martin Lutherans*, as I ſhall ſhew elſewhere, your polite and politick *Grotians*, (in theſe Controverſies, though no *Caſſandrians*) are the onely men who hold their head above *water*, and are kept from ſinking into the deep. Whereas yet bleſſed be God in all ages, the *Pelagians*, *Semipelagians* of old (z) *Arminians* of late, witneſſe *P. Bertius*, *Tilenus*, *Slatius*, *Thomſon*, and a number more of the Tranſmarines, together with the *profane ſpawne* of the Engliſh *Arminians*, from *Montacutius* to this day downeward, have ſhipwrackt more in few yeares upon the rocks of *Atheiſme* (a) *ſuperſtition*, *Socinianiſme*, *profaneneſſe*, then any of their oppoſites of any conſiderable note, have done at any time: And you my good brother conſider with your ſelfe, whether ſince your ſailing off from us in the points of the *Abſolute Decree*, p. 24. and the *Reſiſtibility* (as you call it) of grace, you have not wel-nigh, if not altogether, made *ſhipwrack of faith and a good conſcience*. *Nihil ego ulterius Camerinam hanc movere*. This ſea will caſt up nothing but *mire and dirt*; thoſe are moſt like to be not only *daſhed*, but *drowned*, who for the liberty of their wills, diſpute againſt *Gods predeſtination*. (b) And if *Abulenſis* may be believed, no ſuch way to a *breake-neck* in all Religion, then to erre in the great myſteries of prædeſtination. (c) 19. *Hovered along time betwixt the abſoluteneſſe of a decree, and the liberty of a will, &c.*] But 1. How could you be ſaid to *hover* all that while that you were, as you ſay, p. 24. for *the abſolute decree*, till *Calvins* expreſſion about it, *frighted you into your wits*, p. 24. were you then when you ſtood, as well as ſince you have tumbled, a *man unſtable in all your waies*? 2. If your great wit would not ſerve you to reconcile the *abſoluteneſſe of Gods de-*

(z) See this proved at large by *Cornel. Ianſen. tom. 1. l. 6. c. 20, 21 & inde.*

(a) *Vide D Nic. Videlii Arcan. Arminianiſmi.*

(b) *Aug. de bono perſeverant. c. 18. Hoc unum ſcio, neminem contra iſtam prædeſtinationem, quam ſecundum ſcripturam ſanctam defendimus, niſi errando diſputare poſſe.*

(c) *Toſtat. in Geneſ. c. 19. In nulla materia periculoſius erratur quàm in hac de prædeſtinatione. Eligerem enim magis totius fidei veritatem perverſè ſentire, & in hac non errare, quàm in omnibus vellè judicando in hac ſola deviare. Cajet. in Thom. p. 1. q. 22. à*

cree,

cree with the liberty of mans wil; yet 1. Why would you not thinke them *reconcileable* by some other, better seen in these secrets then your selfe. 2. Or why would you not with Cardinall *Cajetan (d)* be so modest as to acquiesce in your *ignorance* without disputing against God? 3. Why were you not so pious and so provident, even for the safety of your own soul *(e)* that when as to you there seemed to be a necessity, that either *Gods absoluteneſſe*, or your *freedome* and *absoluteneſſe*; should be aloft, to sit downe your selfe by the losse, then that *Gods power, grace*, decrees, should bee losers? Have you not heard of a good proverb among the Jewes, that *præstat demere de profano & addere ad sacrum, quam è contra?* and will you *hating sacriledge*, not think your own *will and freedome* to bee a profane thing in comparison to Gods will? The Lord deliver you from your miserable φιλαυτία *(f)* love God more, and your selfe lesse. 22. *Walking upon a rope*] I perceive you bee excellently good at turning from what you were but just now, and will become presently again a *Sayler*; you are here a *funambulo*, a *rope dancer*: And perchance in all the feats of activity which you shew upon your *cord*, you little thinke that you do but continue *walking* upon *Semi-pelagian* or *Massilian (g)* cords, they, as their genuine successors the Jesuites

ster, non evidentia veritatis inspecta, sed altitudine inaccessibili veritatis occultæ & hoc ingeniolo meo satis rationabile videtur. Minus de Deo sensit, qui hoc tantum de illo credit, quod suo ingenio metiri potest. Similiter idem in Rom. 9. Quum objicies conjunge hæc vera simul, viz. infallibilitatem decreti & liberum arbitrium; respondebo me scire, quod verum vero non est contrarium, sed nescire hæc jungere, sicut nescio alia mysteria fidei quæ credo. Hæc ignorantia quietat intellectum meum. (d) See the like testimony about *Ph. Melanction*, produced by *Walæus de provid. div. cap 3. p.84 Edit. in 4to.* (e) Aug. *Tutiores vivimus, si totum Deo damus: Non autem nos illi ex parte committimus. Idem lib. de perseverant. sanctorum, cap. 11. sane cum Apostolus dicat, ideo ex fide ut secundum gratiam firma sit promissio:*

Miror homines infirmitati suæ se malle committere quam firmitati promissionis Dei: sed incerta est mihi, inquit, de me voluntas Dei. Quid ergo? Tua nè tibi voluntas de te ipso certa est nec times? Qui videtur stare, videat ne cadat. Cum igitur utraque incerta sit, cur non homo firmiori, quam infirmiori fidem suam charitatemq; committit? (f) This φιλαυτία and φιλαδία of yours, makes you so like the *Massilians*, though you would not be thought any, of whom *Prosper.* thus Epist. *ad Rufin. de lib. arbitr. Ab hac autem confessione gratiæ Dei ideo quidam resiliunt, ut cum eam talem confessi fuerint, qualis divino eloquio prædicatur, & qualis operè potestatis suæ agnoscitur, etiam hoc necesse habeant confiteri, quod ex omni numero hominum per sæcula cuncta natorum certus apud Deum definitusque sit numerus prædestinatorum in vitam æternam populi, & secundum propositum Dei vocandus Electi. Quod quidem tam impium est negare, quam ipsi gratiæ contraire.* (g) It will be worth the while for those who have skill and leisure to see how these Massilian cables-ropes, are drawn out at length by *Cornelius Jansenius*, whom as to the matter, no man can commend enough for his incomparable paines; his words are most remarkeable. *Aug. Tom. 1. lib 8 cap. 1. Massilienses tanquam Catholicæ fidei sectatores Christum naturæ perditæ salvatorem omnibus modis sibi retinendum esse duxerunt, fundamque gratiam ejus,*

ut quemadmodum Auguſtinus *dicit*, nobiſcum pro Catholica fide perniciem Pelagiani erroris impugnarent, *lib. de prædeſtinatione. Sect. cap.* 14. *Sed cum iſtud prædeſtinationu & electionis propoſitum, quo quidam, pro ſolo Dei beneplacito, nulla prorſus habita conſideratione voluntatis, à perditionis maſſa quam peccatum fecerat, aliis in eadem cauſa prætermiſſis, diſcerni debere dicebantur, & conſequenter omnes voluntatis actus, quibus ex illa maſſa perditionis eripiuntur, à prima credendi voluntate uſque ad ipſam Gloriæ coronam accipere, duriſſimum ipſis eſſe ac deſperationis cauſa videretur, adeoq; Catholicæ veritati & antiquioni patrum ſenſui repugnare, aliam viam ſalva Dei gratia & prædeſtinatione ſibi aperiendam eſſe duxerunt, qua mitigata illa divini propoſiti fatalitate, unuſquiſq; ſi vellet, per gratiam ab illa perditione poſſet liberari. Itaq; ſcalas quaſdam ſibi machinati ſunt,* (let Mr *T. P.* conceive theſe ladders to have been made of the rope he ſpeakes of) *quibus à naturæ bonitate, quæ non prorſus peccato deleta fuerat, tanquam prima & initiali quadam gratia ad ſalvatricem Chriſti gratiam, quiſquis vellet ſine ullo Pelagii errore vel gratuitæ gratiæ læſione conſcenderet.* Thus Mr *T. P.* may perceive he is not the only *ſumambulo. Sit ſcilicet itur ad Aſtra, alias ad* inferos.

ſuites, the Arminians, and your ſelfe, in the lucky device (as you all think) of *ſcientia media* are ſtill deviſing new Chimærical ſhifts, & that under pretẽdency of *reconciling* Gods infallible decrees, and mans moſt *fallible free will*; but which really ſet up the *rortendagon*, and proud *Idoll of mans will*, againſt the certein, never miſſing *determinations of God*, which are as the brazen mountaines, ſpoken of *Lev. 6. 1.* which are never moved. I ſhould not wonder though the cords of *your will*, and thoſe too of *Antecedent and Conſequent*, and a number more reckoned up. 27. by which you would (if it were in you) *limit and bind the Almighty*, breake all together with your ſelfe, and give you a deſperate fall; but as for the counſell of God, that ſhall ſtand, *Prov. 19. 21. In the Lord is no mutability or ſhadow of turning.* 23. *Bold as the Pelagians*] This Epithete of boldneſſe, you put twice upon the Pelagians, once in your former papers, and now here; and I thinke *de induſtriâ*, as a ſelect terme pickt out by you; for that poſſibly in your more polite *Maſſilian, Semipelagian, and politicke judgement*, you take them living among Chriſtians, as they did, to have been too bold and too daring, when *ſub Chriſtiano nomine* (to uſe *Tertullians* phraſe) they did *gentes agere*, when the firſt φάσις, if you will, *face* of their hæreſie, was meerly *Ethnick*, all

Tertullian. Apologet.

See *prædeſtination* maintained againſt *poſtdeſtination.*

the

the while that by *grace* they understood nothing else but *nature*, which they did confound with grace. This I'll beleeve you take too have been somewhat to bold and grosse, and even *Pelagius* himselfe, dissembled at least to be of this mind before the diospolitan Fathers *(b)* 2. You do not any where call their errors hæreticall, unlesse perhaps, p 55, 56. in a mollified sense, (*es tu inter Pelagianos molliores*) whereas you can finde in your heart to stigmatize the doctrine of *speciall redemption* with peltilent *hæresie*. It is most likely you think *Pelagians* to have been more bold then false or untrue in their sayings; but their enemies to have been both bold, yea, *bloody* and false too. 3. When the Pelagians were most bold, (as they were in their first *edition*, before they met with opposition from their Catholicke adversaries) they were hardly more bold and adventurous then your selfe were in your first papers, where you tell us, p. 1. that that is a præposterous saying, that God does not elect us, because we choose the good, but we choose the good because he elects us. That p. 14. when two are equally called, whereof the one converts himselfe, the other miscarries, 'tis not God but man that puts the difference (*i*) nay, then you are in this very *Correct Copy* of yours, wherein you would faine have us beleeve, that you are *multum mutatus*, from what you were in your first *Uncorrected Copy*: witnesse for this what you have up and downe, chap. 2. and what you set downe expressly, chap. 4 p. 70. *That because such men as are in Christ by faith, are better then such as are out of Christ by infidelity*, therefore *those* are *taken*, and *these* are *left*. An assertion as diametrically Antiapostolicall, as any can be, *Rom.* 9. 11. and (as shall be shewed in its proper place) as purely Pelagian, as ever bold *Pelagius* uttered any. *Sic conveniunt ultima primis*. 31. *Nor so bloody as the Manichees*] 1. We need not be (*k*) troubled at the objection of Manichæisme, it having been so protrite a stallion, or thred-bare objection of the Pelagians against the

(*b*) *Vide*). Lai. *ex* August. *Epist.* 106. *Damnatus exist. set, nisi objecta sibi contra gratiam Dei dicta, quæ obscurare non potuit, ipse damnasset. Præter enim illa quæ quomodo potuit, ausus est qualicunq; ratione defendere, objecta quædam sunt quæ nisi remota omni Tergiversatione anathematizasset, ipse anathematizatus esset.*

(*i*) August. *Epist* 106. *Quis te abilla perditionis massa discernit? Unde Apostolus interrogat dicēs, Quis enim, te discernit? Ubi si dixerit homo, fides mea, voluntas mea, bonum opus meum: Respōdetur ei, quid enim habes quod non accepisti? si autem & accepisti, quid gloriaris quod non acceperis? &c.* (*k*) August. *lib. ad* Bonifac. *cap.* 18. *Hominem Dei opus defendimus: nec ex illius potentia vel in malum vel in bonum invitum aliquem cogi.* Prosper. *ad* Ruffin. *adjiciunt etiam (accusatores* Augustini) *duas illum humani generis massas & duas credi velle naturas, ut scilicet tantæ pietatis vino Paganorum & Manichæorum adscribatur impietas. Et in Epistola ad* August. *Massilienses; dicunt, sub hoc prædestinationis nomine fatalem quandam induci necessitatem, aut diversarum naturarum dici dominum conditorem, si nemo aliud possit esse quam factus sit.*

the Catholickes: and for that many hundred yeares a-go it was, upon the like pretences objected by the *Papists*, to our old ſuffering and late bleeding brethren, the *Waldenſes*(l)2. But *da Quintiliane colorem* for any ſuch objection, for do any of ours maintain, that there be two paramount uncontroleable, unſubordinate principles; wherof the one is *principium boni*, the other *principium mali*? Or do we maintain that the only true & good *God*, the author of every good gift, *James* 1. 17. is at all *prorij nominis author*, of that which is ſinfully evill, as ſuch? This latter though you be ſo impudent, as every where to object, or to take for granted that your adverſaries hold, you ſhall never be able any more to prove againſt them, then I ſhall be able to evince againſt you (who was never ſo mad as to make any ſhew of attempting it) that you are a wity Epiſt. or a bare Epiſt, &c. 25. *Robbing God of his efficiency in any one act, which is naturally good*] 1. But what if you do not rob God as he is the author of *nature* & of all *naturall* good *actions*, if you doe rob him of all *firſt efficiency*, and of every thing which in propriety of ſpeech, may be call'd *efficiency*, about the great workes of *grace* and converſion (as hath been and (*m*) ſhall be abundantly proved) are you for that any thing the ſmaller thiefe, and not for that very reaſon ſo much the more *ſacrilegious*? *Rom.* 2. 22. *Thou who abhorreſt Idols, committeſt thou ſacriledge*? 2. If your time were but come for the venting of all your Pelagian and Arminian ſecrets (you being a cloſe Votary to them, though yet loath openly to owne your beſt friends) you would be found to rob the *God of nature*, as well as the *God of all grace*, by maintaining in the point of Gods *providence*, that God hath no influx upon any voluntary act of the creature, any other wiſe then *per modum concurſus in ſuppoſitum*, not *per modum operationis in voluntatem* (*n*) but *veritas eſt temporis filia*, time will unmaske what you hold in theſe points. 26. *Aſperſing his holineſſe in any one act, which is morally evill*] 1. This, though you have malice

(l) Philip. Morne's myſtery of iniquity, progreſſion, 49. & 48. p. 335, 331. edit. *Anglic. ad A.* p 63. & 64. *vide* Aug. *lib.* 1. *cont.* Jul. *c.* 1. *lib.* 2 *de nupt. c.* 3. & 29. & *alibi ſæpiſſimè apud* Auguſt. *lib* 1. *operis imperfecti. Hæc ſemper fuit maximum inter Manichæos (ſeu Catholicos) Catholicoſque (id eſt Pelagianos) diſcrimen, & limes quidam latiſſimus, quo à ſe mutuo piorum & impiorum dogmata ſeparantur, imo magna moles, quaſi cœli à terra profunditate diſjungens, quod nos omne peccatum voluntati malæ, illi vero malo eorũ naturæ (tribuunt) qui cum diverſos errores, ſed veluti de capite fontis iſtius effluentes conſequenter ad ſacrilegia flagitia perveniunt.*

(m) Prædeſtination defended againſt Poſtdeſtination, by *W. B.* againſt *T. P. M. S.*

(n) Dr *Twiſſe* againſt Mr *Hoard*, p. 25, 26. *Arminius* will have Gods concourſe to an evill act, to be every way as much as his concourſe to a good, and that he concurs to the working of a good act, no more then to the working of an evill act, which we utterly deny, & *c. Arminians* hold, that God works in man *velle, modo velit* as abſurd an aſſertion, as ever any man breathed. Dr *Twiſſe, lib.* 2. *pr.* 1. *p.* 142. *Edit. in* 4to. *Col.* 2.

malice enough to charge your adversaries with the holding of (*si accusasse sufficerit: quis erit innocens?*) Yet they will cleare themselves to hold more then your selfe, that God is no author of sinne, *Psal.*5.4. *Hab.*1.13. nor can be; for that if (I may so speake) the very *esse* of sin is *meerly privativum, & nullam habet causam efficientem, sed deficientem tantum.* 2. But how you will doe to cleare your owne doctrine about *free will*, which you do all along place as to the very Essence and being of it, and so as it is a creature of Gods making, in a *Cylindricall ἀδιαφορία*, or turne-pin indifference, not only *ad contradictoria sed & ad contraria* (o) of *good* as well as *evill*, and *evill* as well as *good*, p.64. I say how you will cleare your selfe from aspersing God with the *unholinesse* of all morall actions, flowing from your fountain of *free will*, so according to you, made by himselfe, I thinke as great a *Master in our Israel* as you be, you will never be able to explaine: *Turpe est doctori dum culpa redarguit ipsum. Dum vitant stulti vitia, in contraria currunt.* Others unhappily *kept* and *fed* in a place where superstition and profaneneſse makes matches. *Vota lequor*, And the people who are caused to err by your means. 27. *Rock of presumption*] 1. This indeed with some colour might bee objected against our doctrine, if what you and your *Complices*, would faine make the world beleeve we hold, you could prove, *viz.* that *we teach* men about Election to divide the *decree about the end*, the salvation of mens soules, *from the decree of the means*, as if these were like *German's* lips, which are said to have been nine miles asunder. These decrees, which though we are forced because of our weake apprehensions, to *distinguish*, not to *distract*, yet we all agree, to make up in the Almighty, who is *purus putus actus*, but only one single decree of *prædestination.* (p) Or that wee doe maintaine; that though men of yeares should never believe at all, repent at all, be converted at all, bee holy at all, that their absolute prædestination, without any of these, would bring them

Augustin *passim.*

(o) *Vide* D. Anton. Walæ. *cont.* Corvin. c. 6. *Si liberum arbitrium primi hominis consistebat in illo aquilibrio affectus & inclinationis ad malum & bonum, tum sane homo ante lapsum, non tantum Dei imaginem, sed quod impium auditu est, etiam satanæ imaginem reculit; Cum Christus concupiscentias ad malum, satanæ concupiscentias vocet, Joh.* 8. 44. Aug. *in Adamo voluntas cupiditatem, non voluntatem cupiditas duxit. Contra est in lapsis hominibus.*

(p) And all the Reformed Churches assert the same, which those Divines have in the Synod of *Dort*, p. 3. p. 44. *Adeo ut hoc unico decreto, quod à justificatione distinguunt, sentiant Deum singularibus illis personis, non tantum gloriam, sed etiam gratiam suam, per quam certo & efficaciter ad gloriam perducantur, destinasse ac præparasse: seu eos non tantum ad finem, qui est vita æterna, sed simul etiam ad omnia media ad hunc finem consequendum necessaria, destinasse, eaque suo tempore certo atq; efficaciter iis administrare. Ac proinde destinationem ad gratiam adeò late se extendere, atque destinationem ad gloriam & vice versa.*

(q) August *lib.2.cont.Jul. cap.8.prorsus quantum sanctã de misericordia Dei tantum vos de vestra quæ nulla est virtute præsumitis.*

(r) For when *Aug. lib.83. Quæst. 968.* upon *Rom.* 9 18. he had affirmed much the same which you quote out of him, p.71. *Velut de occultissimis meritis, &c. præcedit ergo aliquid in peccatoribus quo quamvis nondum sint justificati, digni efficiantur justificatione, &c.* He doth most solemnly retract all such sayings, and gives his reason from *1 Cor.4.7. de prædest. sanct. lib.1. cap.3. Quo præcipuè testimonio etiam convictus sum, cum* similiter errarem, *putans fidem quã in Deum creditur non esse donum Dei, sed à nobis esse in nobis, &c. & lib.retractat.cap.60.*

(s) August. *de pec. merit. & remiss.lib.2.cap.18. Si nobis libera quædam voluntas ex Deo est, quæ adhuc potest esse vel bona vel mala; bona vero voluntas ex nobis sit, melius est id quod à nobis, quam quod ab illo quod non nisi absurdissime dici potest.*

(t) Prosper ad August. *Hoc propositũ vocationis & lapsus eorum resurgendi adimere & sanctis occasionẽ temporis asserre. Causam addunt eo quod utroq; parte superfluus labor sit, si neq; rejectus ulla industria possit introire, neq; electus nullâ negligentia possit excidere. Quoque enim modo se egerint, nõ posse aliud erga eos quã Deum definivit accidere, & sub*

them to Heaven, contrary to *2 Thes.2.13.* Things which methinks the very Devill himselfe might even blush to object against our tenents. The most that we teach men to presume upon, is, and this is *pia præsumptio,* (q) that the same God, who by his grace of election and vocation, according to purpose, *Rom.8.28. 1 Tim. 9.* was the author of their faith and salvation, will by vertue of that very same election, in the use of the very same meanes, by which he did at first regenerate them unto *newnesse* of life, be also the *finisher of their faith and salvation, Heb.12.2. 1 Pet.1,5.* that for this they may presume upon the unvariableness of Gods decrees, *2 Tim.2.19.* the faithfulness of his promises, *1 Thes.5.24. 2 Cor.7.1.* the *strength of his maintenence,* the never failing successefulness of Christs meritorious intercession, *Joh.11.42.* 2. But you indeed and your party, are the *præsumptuous* teachers, whilst you cry up I cannot tell what occult quality in mens free will (the very same thing which *Austin,* as hee confesseth of himselfe, when he spake *as a child*; for afterwards he did most solemnly retract it, cals *occultissimũ meritum*) (r) qualifying you not only for your temporall vocation, but even for your eternall election, p.69. upon which broken reed you teach men to leane, that they might be *called,* nay *chosen.* So farre you teach men to presume upon their own wils, as that for *Grace* and glory, they are more beholding to them then to Gods (s). High presumption this sure! But 3. You must still be allowed to Pelagianize (t) even whilst you declaime against it, as *Arminius* is said to have done in his declamation against *Pelagianisme,* and *Semipelagianisme.* 28. *Gulph of despaire*] 1. Into this indeed would our doctrine sinke men, if wee did teach, that though men did knock never so hard, Heaven gates should never be opened unto them, *Mat.7.* though they did *seek* never so much and so well, they should *never find,* though they did believe *and repent,* &c. never so soundly, yet for want of prædestination, they could never

never be saved. This you'll prove against us *ad calendas græcas*. 2. But you sure, p. 67. drive some babes of grace to despaire, whilst you tell us, that they *may outlive their innocence*, so as to be transformed into *vessels of wrath*. The *precious gold* of your sanctuary may become *drosse*, or *reprobate silver*, *Lam.* Their *hopes* of glory may make them *ashamed*, and like that of the hypocrites *Job* 20.5. last for a moment, and then give up the ghost. They may, to use the words of that eminent and sweet Dr(*u*) be as *Adams* forbidden fruit, seconded by a flaming sword; as *Belshazars* dainties with an hand-writing against the wall; in the midst of all such joy, the heart is sorrowfull, and the end of that mirth is heavinesse, *Prov.* 14.12. Like a flame of stubble, or a flash of gunpowder, *claro strepitu, largo fulgore, cito incremento: sed enim materia levi, caduco incendio, nullis reliquiis*. A sodaine and flaming blaze which endeth in smoak and stink. Like the Roman *Saturnalia*, wherein the servants feasted for two or three daies, and then *returned to their low condition againe*. Desperate doctrine this, unless with *J. G.* any man be so farre inchanted, as to beleeve the doctrine of the *Saints apostacy*, to be more comfortable, then that of the *Saints perseverance*. Miserable *mercilesse* comforters are you all, *Job.* 3. But you must be allowed in words to renounce Pelagianisme, yet still reason so against us, as if you were spit out of their mouths(*x*). 29. *Nature of Gods will*] Which you do altogether nullifie, whilst you allow him none of a decree properly so called, but only of an externall promise or statute, or if you doe, it is only *consequent* to mans will, not *antecedent* to it; for to this upshot comes your distinction of *voluntas antecedens and consequens*. 30. *Condition of mine owne*] Which would to God you did know, ever since the fall, to bee lost not indeed as to its essence and nature, but as to its integrity and goodness, (*y*) as that now it is only evill, and that continually desperately evill, *Jer.* 17. 9.

incerta spe cursum non posse esse constantem. Cum si aliud habeat prædestinantis electivo, cassa sit annitentis intentio. Removeri itaq; industriam tolliq; virtutes si Dei constitutio humanas prævenit voluntates.

(*u*) Dr *Reynolds* in his late Sermon before the Lord Mayor, p. 21. (*x*) Against all such kind of Massilian and Pelagian quarrellings, taken either from their common Topicks of despaire or præsumption, See *Austins* solid answer, *lib.* 2. *de bono persev. cap* 15. *Sed aiunt, ut scribitis, neminem posse correptionis stimulis excitari. Si dicatur in conventu Ecclesiæ audientibus multis, ita se habet de prædestinatione definita sententia Dei, ut alii ex vobis de infidelitate, accepta obedientiæ voluntate vincerentur ad fidem, &c. Ista cum dicunt, ut a nos à confitenda Dei gratia, id est quæ non secundum merita nostra datur, sed secundum eam præ estinationem sanctorum, non debent deterrere: sicut non deterremur à confitenda præscientia Dei, si quis de illa populo sic loquatur, ut dicat, sive nunc recte vivatis, sive non recte, tales critis, quales vos Deus futuros esse præscivit, vel bonos si bonos, vel malos si malos, &c.*

(*y*) *Alicubi* Aug. *Libertas arbitrii vulnerata est, prostrata est, imo perdita est*: but your opinion about the condition of your will, is just that of the Massili-

were you convinced of this, you would be as much afraid to name your free will, as once *Austin* was, yea as *Melanchon*, (z) you would talke less of your *humility*, but be more really so, *Gal. 6. 3.* 31. *Consi. deuce*] Oh that upon good grounds, you were more in *God*, and less in *your selfe*, then would your anger expressed in your first papers, cease against your adversaries, for maintaining that in the matters of salvation, man is not *at all to glory in himselfe*, but in God (a) only, you would not be as another *Pyrgo-Polinices*, crying out, *Quis me audacior homo, quis me confidentior?* 32. *Humility*] For my part how much soever you may have of it in your person, (pray God it may be more) I am sure I can finde little or none of it in your doctrine; which storme as much as you will at mee for saying so, I can, shall, and have proved to be stuffed full of *Pelagianisme*, *and Semipelagianisme*, those mountanous and proud errors (b) hatched by one, who of old was stiled the proud devils *primogenitus*, as like the father as he could look, and who in his words, doctrine, and deeds, was the very *emblem* and paradeigma of *pride*, from all which the Lord deliver Mr *T. P.* 33. *Unworthy for him to own*] With all the speed that may be, renounce your doctrines divulged in these papers, for most of them are unworthy for him to own, because they will be found too light in the ballance *of his sanctuary*. 34. *God is peculiar*] Be then content to be elected and determined by *Grace*, and not to be an electer and determiner of it, as you attempt to be, p. 70. Be a servant that you may not be sacrilegious. 35. *Settle my judgement upon these two grounds*] We I am sure shall not wish for some *Sampson* to overturn these your two pillars, but we shall rather wish that you had been like some *Hiram*, to have fastned these in the Temple of God, as *Jachin* and *Boaz* were by him in the Temple of *Solomon*, and then they would have been to me as *Hercules Columns*, beyond which I would never have attempted to haue stirred; but because you,

as

ans. *Aust Epist. Quidam vero horum in tantum à Pelagianis semitis non declinant ut cùm ad confitendam eam Christi gratiam, quæ omnia præveniat humana merita, cogantur, &c. ad conditionem hanc velint uniuscujusq; pertinere &c. & quantum quisque ad malum, tantum habet facultatis ad bonum, pariq; momento animum se vel ad vitia vel ad virtutes movere.* (z) *Apolog. D. Morto. c. 69. p. 166. Edit. in 80.* Aug. *Serm. 12. de verbis Apost. Ad hoc idonea est voluntas tua, quæ vocatur libera, & mal: agendo sit damnabilis ancilla* (a) Aug. *Epist. 106. p. 549.* Aug. *de grat. & l. arbitr. c. 9. Quando jubetur, ut operentur, liberum eorum convenitur arbitrium, sed ideo cum timore & tremore, ne sibi tribuendo quod bene operantur, de bonis, tanquam suis, extollantur operibus. Idem de corrept. grat. c. 9. In nullo gloriantes, quia nostrum nihil: ut qui gloriatur in Domino glorietur; idem de prædest. rx* Cyprian. *lib. 1. c 3.* (b) The late Belgick Annotations on *Rev. 8* 8. maintaine Pelagianisme to be the *mountain burning* with *fire*, there spoken of, because that it makes the *proud* will of man to be mountainously high and lofty. *Hinc* Aug. *lib. 3. ad Bonita. c. 3. Impudentiam Pelegianorum & insanam superbiam vocat, & superbissimam vanitatem lib. 4. c. 7. Hinc* Hieronym. *Epist ad Ctesiph. Tu per su-*

as well as Dr *Jackson* before you, who had delivered himself in much the like words, do give us great reason to suspect, that you *meane* nothing so well as you speak, and that you stand not at all upon the *Terra firma*, which you would seem to lay down, I must crave leave in reference to these your principles as you call them, p.7. and as they are set down by you, to tell you, 1. That I & many more with me, cannot tel to what purpose you should thus set them downe in the *forefront*, unlesse it were *slanderously*, to insinuate that any had blamed you for being the patron of these *opinions*, and that some *ill neighbours* of yours did maintain the contrary; or else at least (as doubtlesse you doe) craftily under the shield and shelter of these truths, as they are usually understood, when they are delivered by men of known orthodoxy, to take an occasion to vent your misshapen conceits, which are contrary to them. You play the *Gracian* under a *Trojan harnesse*; your voice in these your propositions, is *Jacobs* voice, but your hand elsewhere, is *Esaus* hand. *Tuta frequensq; via est sub amici fallere nomen.* 2. None of our adversaries, the *Remonstrants*, untill they grew shamelesse (c) and *excusserant omnem de fronte ruborem* (d) did ever so much as accuse us, for denying either of them: And therefore sure you forge your selfe enemies, but find none. 3. The holding of these propositions as they lie in the Letter, will never be able to cleare you, or any body else, from Pelagianizing, Semi-pelagianizing, and Arminianizing, unlesse you give in up and down such expositions of these *Theses*, as shall make it clearer to every one, that your heart and your penne go together, and that they do not proceed *ex labiis dolosis*. It is well known what goodly words to this purpose, we have had from all those three sorts of grace-blasting enemies (e). Nor do I now repent my self, though once I did very largely elsewhere, to have cleared this. See my prædestination defended against postdestination. 4. You will never be able

perbiæ ad astra sustolleris. Et rursum: tu ipse l. 1. Dial. ad Pelag. Tu ipse qui catoniana nobis inflaris superbia, & Milonis humeris intumescis. Prosper *Epist. ad* Demetriad. *p. 866. Quibus non potuit diabolus persuadere vitiorum amorem, immisit laudis cupiditatem, ut inde novissima instrueretur tentatio, unde nocuit prima deceptio. Nimirum* Pelagius *haud secus atq;* Adam *atq; diabolus, p. 866. & 875. Non dignabatur dizves esse nisi propriis: tanquam hoc haberet simile Deo, ut bonorum suorum ipse sibi sit fons, ipse sibi sit copia. Quæ superbia, inquit, omni peccato nocentior, omni herene et elationis insanior.*

(c) See this acknowledgement in *Collat. Hagiensi.*

(d) For then though the orthodox in reference to the first proposition, say as wel as you, with *A. Rivet. Disput. secunda, Thes. 13. Absit, ut Deum vocemus in societatem cum diabolo, & peccatum imputemus decretoriæ ipsius voluntati, vel dicamus Deum provocasse diabolum ad seducendum primum hominem aut interna impulsione eum ad consentiendum permovisse*; yet with the same author they must add, that all those things, imponuntur nobis à Pelagianis, & semipelagianis novis. (e) Of *Pelagius. Sic* Augustin. *lib. 1. contra* Julian. *Nisi in eos, quod peccatum Adæ ipsum solum læserit & non genus humanum, & quod infantes nuper nati, in eo statu sint quo fuit eorum ex spectu (viz. patrum Diaspolitanorum) audiunq; damnasset*

Adam *ante peccatum, nullo modo inde nisi damnatus existet, Idem* Pelag. as to your second propoſit. *Apud* Auguſt. *c.* 55. *Legant inquit illam Epiſtolam quam ad ſanctum virum Paulinum Epiſcopum antè duodecim fermè annos ſcripſimus, quæ trecentis forte verſibus nihil aliud quam Dei gratiam, & auxilium confitetur.* 2. The Maſſilians or Semipelagians, were more plaine in both. Proſper *Epiſt. ad* Auguſtin. *Hæc ipſorum definitio ac profeſſio eſt, omnem quidem hominem Adam peccante peccaſſe. Et expreſſius: ſub quo (peccato originali) omnes homines ſimiliter in primi hominis damnatione naſcuntur. Eidem fatente* Hilario *in Epiſt. ad* Auguſtin. *Nec inde quemquam proprio arbitrio liberari poſſe conſentiunt, ſed id conveniens aſſerunt veritati, vel congruum prædicationi, ut cum proſtratis, & nunquam ſuis viribus ſurrectura annuntiatur. Idem* Hilarius, *cæterum ad nullum opus vel incipiendum, nedum perficiendũ quemquam ſibi ſufficere poſſe conſentiunt,* & multo inferius; *hominari ſe & damnare teſtantur, ſi quis quicquam virium in aliquo remanſiſſe, quo ad ſanitatem progredi poſſit, exiſtimet. Imo ipſe* Auguſtin. *de illis lib. de bono perſeverant. cap.* 16. *A Pelagianorum porrò hæreticis perverſitate tantum iſti remoti ſunt, ut fateantur quod eorum præveniat voluntatem quibus datur hæc gratia.* 3. As for the Arminians, every one who hath but read their third and fourth Articles of their Remonſtrance, will not make any the leaſt ſcruple of this.

(*f*) That of *A. Rivets* will prove moſt unavoidably true, Diſp. *ſecunda Theſ* 2. *Qui affirmant inclinationem ad peccandum etiam ante lapſum, in Deum naturæ autorem conficiunt omnem peccati culpam, cum inclinatio talis vitioſa non eſſe non potuerit, quæ tamen fuerit à Deo neceſſe eſt, ſi detur ante lapſum: Imo conſequetur, hominem fuiſſe miſerum, priuſquam in peccatum laberetur: & Deum ab initio non creaſſe hominem rectum, qui ſine curvitate non eſſet.*

(*g*) Of whom S. *Hieronym.* complained of old. *Epiſt. ad* Creſiph. *ſolam hanc hæreſin eſſe, quæ publicè loqui erubeſceret quod ſecretò tractent non timeret. Id. ib.*

to cleare your ſelfe, contrary to your firſt propoſition, from mainteining God to bee the author of ſinne, ſo long as you place the eſſence of mans free will, both before the fall and after it, in an ἀδιαφορία (importing not only a poſſibility in *Adam* to fall, but an inclination to evill, and ſo to fall,) unto good or evil as you do, *p.* 57 (*f*). 5. Both theſe propoſitions coming from ſo crafty and verſatile a head as yours is, may very well without any breach of charity, be ſuſpected to be ſtuffed with the uſuall Pelagian captions and æquivocations, with which that *myſtick* (*g*) generation have ever been bold to abuſe the world. *Ex. Gr.* In reference to your firſt: As among the Romaniſts there is ſaid to have been a *Bonaventura, in quo Adamus non videretur peccaſſe*, in whom *Adam* the protoplaſt you ſpeak of, may ſeeme *not to have ſinned*, ſo what if in your own deluded imagination at leaſt you ſhould ever have been without ſinne, or at laſt by your pious labours, have arrived to a *ſinneleſſe condition* here on earth; in what ſenſe then can you maintaine *Adam* to have been the *promoter of your guilt*, which either at firſt was none at all, or is long ſince ceaſed in you? For my owne part, I know him to be a *foole* which *beleeveth every thing*, *Prov.* 14. 15. yet perchance I ſhould

be

be ſtupid, if I ſhould abſolutely disbelieve what at firſt, was by a Reverend Miniſter told me alone, and afterwards by the ſame man, delivered before many more Miniſters in my hearing, and as heard by him from your owne mouth, *viz. that you beleeve no ſinne to be in you, that you were above ſinne, that by your own power you could abſtaine from all ſinne.* This teſtimony I wrote, as the teſtator of it did dictate it to me. And how much leſs ſaith he openly, p. 56 who profeſseth never to have lain under the leaſt temptation to any degree of Pelagianiſme; which all men know all our ſinfull natures to bee moſt inclinable to. 2. I might ſeem by your terrible threats, of I cannot tell what ſtatute againſt *Libellers* to * have been frighted out *of my wits*, to uſe your own phraſe, p. 24. or at leaſt to have been braved by you, if I ſhould I ſay not with you, (for I am ſure you cannot beleeve it, by what was this very day aſsured to me, by an unqueſtionable witneſs, who wrote out your firſt papers out of your owne firſt *Copy*) but if I ſhould not beleeve the firſt papers to have been a true tranſcript of yours, and in them I am certeine you ſay, 1. p. 8, 9. that *Adams* ſinne was none of our *own*, contrary to the Apoſtle, *Rom.* 5. 12. In oppoſition to that, you ſay that God had diſtinctly and largely ſaid, *that no man ſhall die for the ſinne of another, but every one for his owne ſinne.* 2. That *Adams* ſinne, which all along you confound in that writing with *originall ſinne*, and ſay, is none of our owne, never alone damned any, for p. 8. *none in the world dying infants, are damned.* And in this caſe I think that of Dr *Twiſs* is very conſiderable, p. 39. againſt Mr *Hoard*. If none are loſt, but all are ſaved, is it not a pretty guilt of eternall death, for which not any ſuffers? And you may gueſs by this, whether this Authors pretence of naturall corruption (of which our Mr *T. P.* p. 9. ſpeaks in his firſt papers) bee not only from the teeth outward. 3. That infants notwithſtanding originall ſinne, are *harmleſſe*, p. 9. which in this your Correct

* *Epiſt. prima poſt Edit.* 2.

Ezek. 18.

Copy,

Copy, you stile *babes of grace*, p. 67. and for that you had said in your uncorrected Copy, that they have all universall grace, p. 9. *because all men in the world were once infants.* 4. That the *harmelesse* infant, as every man hath a free will, cannot continue so, when hee comes to use his will without his will; nor can he cease to be so, *viz. harmelesse without his will.* Now I cannot tell whether you may not think, that since you came *ex Ephebis*, you have not used your will so well as not to have sinned, which if so, then you are free from the *guilt* of the protoplasts *sinne*, which you mention, and from the *filth* of it too, which I thinke is not for nothing omitted by you, but for reasons which I have elsewhere opened in my prædestinat. defence. 2. In this your owned writing, though p. 67. you had just occasion enough, to have mentioned originall sin, yet you wave it, and I thinke candidly and ingenuously, because you thought it not reasonable to own that *in a publick Edition*, which was contrarie to your *bosome* opinion, among your *bosome* friends, sufficientlie intimated to them, in your first most genuine papers, however upon politick reasons disowned now by you, whilst you act your part upon a publick stage. In these respects I think we may, but too justlie, applie to you, what of old was by *Austin* applied to your dogmaticall prædecessors, the Pelagians, *lib.* 2. *contra* Julian, *cap.* 8. *Initio dolus abundat in ore vestro, sive peccatores vos esse dicatis, & justos credi velitis, sive profiteamini perfectionem justitiæ quam profecto in vobis non esse sentitis.* Et expressius acriusque paulo post. *Ubi enim virtus est & tanta jactantia est, hypocrisis est: & ubi hypocrisis utiq; dolus. Prorsus quantum sancti de misericordia, tantum vos de vestra, quæ nulla est virtute præsumitis.* 3. It would be worth the while for you to bee our *Oedipus* in unfolding to us, whether you thinke the *Protoplast* to have been the *promoter* of our *guilt*, so far, as by vertue of it, to make us liable to death in the full latitude of it, *Rom.* 6. 23. or only so far, as to bind

us

ns over unto a neceſſitie of temporall death, conformable to the notions of the *Pelagians, Socinians and Arminians.* 4. As to your ſecond principle, it is to me (and many others with whom I have conferred about it) unexplicable in what ſenſe you ſay that all the *good which you doe, comes from ſpeciall grace and favour*, unleſs perhaps *appretiative* and *comparative*. You put that ſtile upon ſomething, which you for declining of envy (*b*) call grace, when it is compared by you with that which is and is called *pure nature*; as we ſay a *Briſtol Diamond* is a rare jewell, when compared with a trifling *glaſſe*; for elſe it is not evident from both your writings (*i*) 1. That you neither doe, nor can maintaine, any ſpeciall grace, as derived unto you by any ſpeciall, certeine, abſolute, gracious decree of your heavenlie father, as 2 *Tim.* 2. 9. Againſt this you doe diſpute ſtrenuouſlie all along, and eſpecially, p. 70. 2. Nor any ſpeciall grace, as particularlie and ſpecially procured for you by Chriſts blood, more then for all the world beſides; for this you count, p. 38. a *pernicious hereſie* (*k*). 3. No *ſpeciall grace*, as by which any ſpeciall habits of grace, *viz.* of converſion, regeneration, ſanctification, &c. are infuſed into your ſoule, as any abiding *ſeed* of grace, or *life* of God; for in both your papers you are highly ſilent as to theſe matters, though *ad phalerandum populum*, p. 56. you make ſome ſlight mention of grace *infuſed by God*, by which (as we ſhall ſee when wee come to it, if then and there I can but have leiſure for doing it) you cannot underſtand any habituall grace, but only ſome light internall *Coruſcations* or *Irradiations* of it. 4. No reall efficient, inſuperable, and in that ſenſe *irreſiſtible* grace, but only of ſome externall, morall, not phyſicall worke of grace, p. 57. but only, p. 62. *ſtrongly and effectually* (as you talke incongruouſlie enough to your own principles, p. 62.) *inclining* the will, and that only for a ſpurt or a ſeaſon, at ſuch *criticall* opportunities, and by ſuch congruous meanes, as by which the will doth very certeinlie and undoubtedlie aſſent. 5. No ſpeciall antece-

(*b*) Auguſt. *cont.* Jul. *vocabulo gratiæ frangens invidiam.*

(*i*) See of the firſt at large prædeſtinat. defence.

(*k*) Juſt as *Fauſtus Rhegin. Coryphæus Semipelagianorum, lib.* 1. *de grat. & lib. arbitr. c.* 17. *Ille vere impius eſt, qui eam (viz. gratiam) non omnibus ingeri, non omnibus teſtatur impendi. Omnibus eam offert atque ingerit ad ſalutem omnium conditor & redemptor; ad hæc illi longe à pietatis tramite recedentes, (viz. Catholici) reſpondere præſumunt: non eam ſalva. or omnibus dit, quia nec pro omnibus mortuus ſit.*

dent, determining, absolute, unconditionate *grace*, in the susception of which your will is meerely passive, but a meere conditionall, consequent grace, which finds your will so busie and active, as to be not only *pragmaticall* in your temporall *vocation*, (but lo what an active thing *T P*'s will is) but even in your very *election*. 1. Papers. p. 11. 2 p. 69. (*l*) 6. No speciall, abiding, lasting, continued *grace*, according to that, *Joh.* 13. 1. having loved his own which were in the world, *he loved them unto the end*, but as it may fall out, a *grace* which may turne into hatred, for as we have had it already, your *babes of grace*, p. 67. many of them out-live *their innocency*, and fall from grace. A goodly speciall grace this sure, which hath all these mischievous qualifications; I am sure all the orthodoxe in all ages, have mainteined the contrary, and upon the matter called grace, *especiall grace* in the same sence, that the *Wetteravicks* do in these their ingenious verses (*m*)

(*l*) Just like the Massilians in *Epist. ad* Augustin. *Tales aiunt perdi* (*inquit* Prosper.) *tales eos salvari, quales futuros illos in annis majoribus, si ad activam servarentur ætatem, scientia divina præviderit.*

(*m*) *Synod* Dordrac. 4to, *pre.* 2. *p.*

Gratia sola Dei certos elegit ab ævo,
Dat certis Christum gratia sola Dei,
Gratia sola Dei fidei dat munera certis,
Certos stare facit gratia sola Dei:
Gratia sola Dei cum nobis omnia donet,
Omnia nostra rego: gloria sola Dei.

Chap. 1. Sect. 5. p. 7.

HAD I not been deterred by what I have met with in your prævaricating *pontals*, the fulgid illustrious starre of *B. Fulgentius* shining in the margent of this Section, would have put me in some hopes that you had been resolving in this *Correct Copy* of yours, to have made a *recantation* of what you did solemnly and openly once deliver at *Dayntree*, and which you set downe out of *Origen*, p. 26. and before that time

time had cast upon your first papers, and *tanquam re bene gestâ* doe much more oratorially prosecute now through almost your whole chap. 2. A thing which that very *Fulgentius* quoted by you, makes his very businesse to confute; anon after the recitall of the words which you mention, where he largely proves, that though God do not *prædestinate men to sinne, yet he doth to their punishment for sinne*, of which hee denies not, but asserts God to bee the author (*n*). So albeit the Church will ever looke upon *Fulgentius*, as upon a fixed prosperous Starre in the Firmament of it, yet you are like to bee looked on as some of the *Planets* spoken of, *Jude* 13. if you repent not the sooner, the rather, because though you would make us believe, that you have taken a great deale of care, even your best *care*, as you say (*sed quid dignum tanto tulit hic promissor hiatu?*) that your *conclusions* might not differ from your true *premisses*: Yet any of those who have but in the least measure their senses *exercised*, to discerne betwixt *things that differ*, Heb. 5. 14. will easily perceive, that 1. You have a great deale of care of pouring out a world of humane *rhetoricke*, in the very words which mans *wisedome teacheth*, 1 *Cor.* 2. 13. but none at all of any *spirituall logicke*, for you no where exercise any thing of that art, unlesse it were in drawing up a crackt syllogisme of foure termes, as we shall see when wee come to p. 19. and then pinning it upon the Apostle, that mighty spirituall Logician. 2. Any body that is but furnished with halfe a *good eye*, may easilie discerne, that though with you in these, as well as in your former papers, p. 2. *tria sunt omnia*, three are all with you, *Scripture, Tradition, Right reason* (as you and the *Socinians* have learned to stile, carnall mens fond way of reasoning about the deep matters of God:) Yet you frequently relinquish the two former, as shall be shewed, for the courting of the latter, which as some of your faction give out, it is even since the fall most incorrupt, and the most fitting about matters of *prædestina-*

(*n*) Fulgent. *lib.* 1. *ad Monim.* P. *ædificatos affirmat Augustinus, non ad delectum sed ad supplicium; neque ad malum quod injustè admittunt, sed ad cruciatum quem justissimè patiuntur; & ad tormentum quod illis propria iniquitas malè parit, & æquitas divina benè retribuit; nec ad mortem animæ primam, sed ad mortem secundam quam necesse est patiantur, &c.*

(o) The words of *Sebast. Castallio*, (the first corrupter, as upon good ground is believed, even of *Jac. Arminius* himselfe) are very remarkable, in the præf. *ad Dialogas de prædestinat. Illud adjiciunt fidem veram (ob hoc fides vera*, is distinguished from the matters following) *de qua hoc loquimur vulgo ignotam esse: sed de tribus primis videlicet prædestinatione, electione, & libera voluntate vulgus hominum (nisi qui sunt à literatis corrupti) melius & sanius sentit quam quidam literati.* (And who these *quidam* are, viz. the ancient Church and the moderne Church since *Austin*, *Castellio*'s præfacer ingeniously tels us) *Sequuntur enim illiterati homines rationis & sensuum judicium, quod in his rebus integrum est, quæ sub rationem subjiciuntur sensus cadunt: atq; utinam hac in parte relinqueretur hominibus naturæ judicium, nos non laboraremus. Sed quia multum laborant literati ut persuadeant hominibus ea non esse, quæ sentimus, hoc est ut hominibus oculos effodiant, nos laboremus in hoc errore refellendo.*

tion, *præscience, free will*, &c. to be *appealed* unto, against the judgement of the whole ancient and moderne Church (*o*). Some wittily *unreasonable*, as you are pleased to stile those, whom elsewhere you call the *rabble of halfe witted predestinarians*, first papers, page 11 are not like to complie with you in this; for that with the Prophet, they will bee more ready to say, that such logicians are *fooles*, and such spirituall, rather carnall men (jangling about spirituall matters) *are mad men, Hos. 9. 7.* Let the ὀχυρώματα of your reasonings, be more subject unto the Scripture, or else the *shallow judgement* you talke of, p. 5. which there you complementally say, (and would have us crie up to the height, because you the owner of it, decrie it so low) *is the deepest which you have*, will be none at all; yea, worse then none, *Mat. 6. 23. And if the light which is in thee, be darknesse, how great is that darknesse?*

§. 6. p. 7, 8.

YOU be terrible long before you can get into your Dialecticall trappings or *geers* (*p*). A body would have thought that we had had enough and enough of oratoriall *præfaces, faces* and *out-faces*, yet we must be cloied with at least a Section and halfe more of the like stuffe: In this (that I may give in short the summe of the whole) we are served in first with a σόφὸν φδεμακτον, (to use your own phrase, p. 12) against your not onely seeming, but your reall contradictions; for indeed in this your booke, though you be not at all for *Classes*, you be much for *clashing*, your *adiaphora liberi arbitrii*, in

(*p*) Jul. Scalig. Exer. 307. Sect. 10. *Rationibus agendum est viro veritatis studioso, non Tullianis Platonisque pigmentis. Declamationes enim ambitiosorum, opera otiosorum sibi sunt: naturæ divinitatisq; negotiis impedito animo, studendum est brevitati: quæ res æquat virtutibus.* Marlor. comment. in prior. Analyt. cap. 8. *vocabula artis religiosissime observan-*

which

which you mainteine the creature indifferently as to good or evill, to have been created, p. 64. agrees not with your first pretended principle, p. 6. *of Gods not being the author of sinne.* Your concession in the beginning of chap. 3. *that every reprobate is predetermined to eternall punishment*, is directlie at daggers drawing with your almost whole chap. 2. where you strenuouslie dispute, that God *determines none to punishment.* The posterior part of your chap. the 4. from p. 56. to the end, fights directlie with the anterior part of it, as to with your second principle: *Mulier formosa superne Desinit in piscem; & sic in cæteris*, as wee shall see in the progresse; and therefore wise man as you be (and indeed ever, full of courtesie, full of craft) you do prudentlie provide some kinde of *salves*, for these kinde of *sores*; but truly none of them will procure any healing for you, not onely is it because your unmercifulnesse in your dealings with the names and writings of others, as we shall see, p. 8. may be like enough to procure some harsh usage of you from others; He that will shew no mercie to others, hath small reason to look for it from others, *Jam.* 2. 13. *He shal have judgement without mercy, who shewes no mercy.* 2. But for that secondly, the ingredients, *alias* the reasons which you put into your salve, are not contrary to your sores, when as yet such a *Medicaster*, as you would be accounted in all your private Epistles to me, knoow's well enough, that *contraria contrariis tantum curantur.* 1. Not that of *Austins*; you know that *aliquando bonus dormitat* Homerus. Well might *Augustine* in such mightie and various volumes as he wrote against the contrarie hæresies of the *Manichees* and the *Pelagians*, and that many yeares one after another, and when to, that (especially of the Pelagians) did like the moon in *Helvidius* his late *Seleno-graphia* appeare in divers shapes; sometimes as hath been shewed, in a meere Ethnick shape, sometimes in a Semy-ethnicke, sometimes in a Judaicke, sometimes in an halfe Christian shape.

da sunt, ut semper eodem modo explicentur, ut in omnibus propriis vocabulis artium fieri debet: Varietas enim obscuram hîc facit disputationem.

Vide Cornel. Jansen. Augustin *lib* 5. *cap.* 1, 2 & 3. *Tomi primi.*

shape. I say *Augustine* upon these occasions might seem now and then to enterfere with himselfe, and yet bee no excuse to your contradictions, which doe abound in two such *whisling* pamphlets as your *printed and reprinted* ones are; wherein (I speak now as to that which appeares upon the stage) so carefull a man as your selfe, used your best care *to be a guide in your conveyance*, p. 7. 2. Lest that of *Bucers*, though you say it was *the more remarkeable because it was Bucers*; indeed it would have been more remarkeable then any thing the fingers in your margent, p. 9. point at, if *Bucer* who is a knowne man against your opinions (q) and for the reformation which you dislike, p. 35. should have any thing to say for you. Though I have not the book by me to turne to, I am pretty and confident, that *Bucers* saying relates to none but to the seeming differences betwixt the more ancient and latter Fathers after the rise of *Pelagius* (who indeed may as easily be reconciled, as the different expressions of the Fathers before and after *Arrius* (r). and such Neotericks as *Melanchon* and *Calvin*, who may seeme to differ, when as really they doe not as shall be shewn in due place. 3. Well you might hope, that that man of *Moderation*, *Cassander* (as you call him, papers 1. p. 10.) whom you so great a Cassandrite, do so highly magnifie, for reasons of which I have elsewhere of my first papers given an account, who yet will not serve your turne one whit, as to the matters now in debate, wherein it is most plaine, hee is as deadly an enemy to you, as any that you can have (ſ). And then least of all will that which you quote out of Dr *Twisse*, be any way subservient to you, who by what you say out of him here, doth neither contradict, nor so much as seem to contradict what he delivers elsewhere; for do not the words which you rehearse out of him, relate to the decree, not of *preterition*, but of *damnation*, not to the moulding and making of it in the intention, but to the *temporall* execution of it? and doth

Even a supralapsarian, as Dr *whitaker* takes him to be in his *concione ad clerum*. Bucerus *per massam intelligit primam humani generis originem ex quâ homo conditus à Deo, & fabricatus est.*

(r) *Vti enim* Hieron. *ad* Rufinum. *Antequam demonium Nicidianum* Arrius *nasceretur vel simpliciter tr/averunt patres, vel alio sensu scripserint, vel à libratiis imperitis eorum paulatim scripta corrupta sunt. Innocenter quædam, & minus cautè locuti sunt.* So it is as old & true an observation, *antequam exoriretur* Pelagius, *securius loquebantur patres*, who yet are reconciled to those who came after even by a *Bellarmine de grat. & lib. arbit. l. c. 14.*

(ſ) See his Epistle ad *Johan. a Bambeim.*

doth Dr *Twiſſe* any where elſe denie theſe latter to have been without the conſideration of ſinne, and not rather for the conſideration of ſin (*t*)? either then you doe, which I am ſure is common enough with you, abuſe the admirers of Dr *Twiſſe*, or elſe they admired what they underſtood not. I ſuppoſe they may be of yeares to anſwer for themſelves.

2. In the next place you ſerve us in with a promiſe of a recantation, in caſe the *unhappineſſe of your pen, or the unſteadineſſe of your braine*, hath let fall any thing contrary to the two principles juſt now laid downe. O how well I ſhould like you, if you would but keep touch, *ſtare promiſſis*! that your recantation, either *Sermon* or *Epiſtle*, would be ready, both *ad clerum & ad populum*, ſo ſoon as either my ſelfe, or ſome you would like better of, ſhall have proved, that of ten parts of your booke, nine at leaſt muſt be revoked, if you will allow nothing to ſtand in it, that is contrary to the true ſcripturall, catholike, orthodox ſenſe of your ſecond principle laid down, p 6. How quickly ſhould we like brethren and neighbours ſhake hands, rather then in a way of writing againſt each other, be like *Iſhmael*, *Gen.* 16. 12. *Amen ita faxit Deus*, that wee may agree, and both in the principles you ſpeake of, p 6.

3. Your third is a franke offer to be reſtored in the ſpirit of meekneſſe, if you ſhould be overtaken in a fault, *Gal.* 6. 1. A gallant reſolution if it were but ſeriouſlie in you. *Errare poſſum, Hereticus eſſe nolo*, was an excellent ſaying; but trulie you have given ſmall cauſe to your fellow brethren *Presbyters* in theſe parts, to believe you to be in good earneſt. Did you ever impart your doctrinall ſcruples firſt of all to the moſt pious and learned of them, before you vented them among (to ſay no worſe of them) *unwary* and *weake* Gentlemen, when you had made a promiſe, as I am informed, to ſome of your beſt friends in the Miniſtrie about us, that you would in *Pulpit* at *Lectures*, vent nothing but what was agreeable to their knowne tenents?

(*t*) A thouſand places out of his Latine and Engliſh books might be produced for this. Let that remarkeable one ſerve, p. 8. anſwer to Mr *Heard*, wherein conſiſts this harſhnes (*viz.* of Gods decrees) in intention, depending meerely on Gods will. Is it in this that nothing is the cauſe of Gods decree? and will nothing temper the harſhneſſe of it, unleſſe a thing temporall as ſin, be made the cauſe of God's will which is eternal, and even God himſelfe? But let us deale plainly, and tell me in truth, whether the harſhneſſe doth not conſiſt in this, that the meere pleaſure of Gods will, ſeems to be made the cauſe not of Gods decree onely, but of damnation alſo, as if God did damn men not for ſinne, but of his meer pleaſure? And this I confeſſe is wondrous harſh, & yet no more harſh then it is untrue; though in this jugling world, things are ſo carried by ſome, who wil both ſhuffle and cut, and deale themſelves, as if we made God of meer pleaſure to damn men, and not for ſin, which is a thing utterly impoſſible, damnation being ſuch a notion, as hath eſſentiall reference to ſinne. But if God damn no man but for ſin, & decreed to damn no man but for ſin, what if the meer pleaſure of God be cauſe of this decree, what harſhneſſe is this?

tenents? Did you keep your promises any better with them at *Northampton* or *Daintrey*, then *Jac. Arminius* did his first at *Amsterdam*, with the *Consistory* there, or afterwards with the *Curatores Academiæ Leidensis* (*u*)? Are you ready to referre matters in debate betwixt us, to the ministeriall decision of any ten of the gravest incumbents, known, antient, staied, protestant, preaching Presbyters of our Country, who have least been upon their tropicks, in these tropicall times, if so, and that they will vote for your opinions against mine, I'll promise for ever hereafter, as to all writing against you, to become a *Silliturnian*, nay to cry *peccavi*. Pray you, let it be tried who is most ready to be reclaimed by the Spirit of *meekness*.

(*u*) G. Van Roggen, *lib. Belgic. præfat. ad Syn. Dordracenam.*

De Siliturnis, vide Fred. Wend. *præfat. ad Loc. Commun.*

4. You conclude your Section with excuses for your dissenting from your want of *infallibility*, *apprehension*, *company of thousands of thousands*, *your invincible ignorance*, *&c.* Unto all which in few words, 1. You know none of your brethren Ministers, who doe maintaine, that either *conjunctim* or *divisim*, they be infallible, they leave that to the papall Church, unto which you approach much nearer, when p. 10. of your first papers, you cry up *Cassander* so highly for *moderation*, and are not ashamed to cry up *Hoffmisternus* for a choice *Protestant*, who was a knowne Papist (*x*), yet they may infalliblie tell you, that it hath been a proud and malapert error in you, to slight their *judgements*, *piety*, and *learning*, so much as you have done, who every where dissuade whom you can from comming into their combinations, and yet without arrogance, they think they may tell you, you might from some of them have learned to have mended your *positive*, *polemical*, and practick *Divinity* too, had you not scorned to have been more conversant with them. 2. Your apprehension is well known not to be *stupid*, but your *malice* to be very great against those you like not; and that occasions but too much your stupefaction, none you know, is so blinde, as those who will not

(*x*) *Vide* A. River. *Dialys. cont. discurs.* H. Grotii.

see

see (y). 3. The thousands of thousands you speake of of your side, is feared to bee no other then the croud of carnall Idiots, mentioned lately out of *Castalio*, or those thousands of thousands, who either wittinglie or unwittinglie, suffer themselves to be befool'd by the polite and politicke sons of the Devill, the *Jesuites* and their followers, or indeed the Devill and his angels, who truly make a great, but not a creditable company, from all whom good Lord deliver me and you. As for all good *Christian, Apostolicall, Ecclesiasticall* companies of all sorts, I doubt not but they will be found of the opposite side to you, and so long we shall not be afraid to glory in it, that there will be more for us then against us, 2 *Kin.* 6. 16. 4. The Church (I speake now of the true reformed Church) of *England*, as it hath stood ever since Queen *Maries* daies, is like to have but an unhappy sonne in you: who whilst as she thinkes, and shall bee further cleared, p. 16. you were in the right, for the absolute decree, p. 24. then you were *vincibly* knowing, but since you are turned off to *the conditionall or respective decree*, you are become *invincibly ignorant*. Pray God send your mother more grave and staied sonnes.

(y) *Periit omne judicium cum res transit in affectum.*

Sect. 7. p. 8, 9, 10, 11,

HEU *quantum mutatus ab illo?* Are you the man who all along the former Section, were a *pleading Petitioner*, as it were, *sub forma pauperis*, praying for mercie, *moderation*, deprecating immoderate criticismes, if thorough the *unsteadinesse of your braine, or the unhappinesse of your penne*, you should bee overtaken with any *escapadoes*, crying all along as *David, gently, gently with Absolom my sonne my sonne*, 2 *Sam.* 18. 5. And doe you so quicklie in this Section, turne *tyrant* against the persons, and (lay it be so) unwarie lines of other men: Men, the Lord

 knowes,

knowes, and the Church knowes by farre your betters (z), with whom you are not like to compare in hast, either for depth of theologicall learning, holinesse of life, or savourie name, and fame in the Church: Against these mens blessed workes and memories, you rage and rampe it, and make slaughters among them; *Nimrod*, or *Nero*-like, and that more waies then one. 1. By a palpable Jesuiticall calumnie, (whose maxime you follow in this, *calumniare fortiter & aliquid adhærebit*) I had almost said a *lewd lye*; which harsh phrase I am sure I may more truly use in this matter, then you in the same crie out, that some are, p. 23. for *Ligonem*, *Ligonems*; that some as you here call them open, or as there you stile them, *modestblasphemers*, do put you upon a necessitie of proving your principles to be true, when as yet your conscience could tell you, if you would but consult with it, that all the adversaries that you have cited, doe avowedlie upon all occasions, denie God to *be the author of sinne* (a) and so assert your first principle. And that all the question, indeed the onlie question betwixt you and your opposites, is, Whether it be possible for you to adhere to your second principle, if you doe but resolve to stick to what you stickle for, in your first and second mischievous papers. 2. You represent them as a companie of (*Jude* 16) *murmurers*, or μεμψιμοίρους, complainers of their *hard fates*, according to what you quote out of *Pro* 19 3. when as it is famouslie knowne to all the Christian world, that that charge belongs to none so properly, as to your *sette and faction*; unto whom now you undertake to be a Ringleader, and will needs appeare in the van of: Who when you doe not or will not conceite aright of the counsels and decrees of God, then you *fret against the Almighty*, and cry out, Fate, Fate (b). You *slander the footsteps of the anointed*, and *Julian*-like, throw up darts against Heaven, as if with him you were resolved to breath out your last with a *vicisti Galilæe* in your mouth, see p. 24. *the Lord be mercifull to*

you.

(z) Unto whom I may safely enough apply what *Rom. B p. Abbot*, did once against one who upbraided others with their flight to *Geneva*. *Erant illi homines doctissimi quibus ille certe haud satis dignus qui Amanuensis esset.* Abbat *contra Thom. de interciss. gratia.*

(a) And here againe it is not amisse for you to take out another Episcopal admonition, once directed by the same hand to the fore mentioned author, and exceedingly befitting you. *Abbot ad eundem Thomson*, p. 332. *Nulla hic libertinorum pestis est, sed pestilentissimus calumniator* Thomsonus (*alias* T. P.) *qui adversariis suis de illorum nomine invidiam facit, quos libertinorum hostes & profligatores fuisse novit.*

(b) You say with *Faustus Rhegin Semipelagianorum Coryphæus. Intra gratiæ vocabulum absconditur fatale venenum.* If prædestination be absolute, *Nemo vigilet, nemo jejunet, nemo libidini contradicat.*

you. 3. Thorough the fine and thinne *anticall complement all lawes of your civility*, which with a gentle hand, you would seem to lay upon no other then the ever blessed names of reverend *Calvin*, and my never to be forgotten Dr *Twisse*; you make your hypocrisie to be very conspicuous: so have I knowne *Joab* and *Judas* to have given a *kisse*, when they meant a *stab*, as you with good words in your mouth, mean to pierce thorough and thorough those mens workes and bookes, which have been (c) and will bee valued by learned and good men in the Church, when the memory of yours shall rot, and serve for nothing but waste paper among those, who doe *vendere thus & odores*. Alas for your civilitie, you doe not so much as name those men, who yet blush not to be named; for they were men of renowne in the congregation, *very Masters of the Assembly*, and whom up and downe this your last

(c) Lest any should think a whit the worse of *Calvins* institutions, for your bespattering him and them, I shall think it worth the while to transcribe what I finde in reverend *R. Bolton*, quoted out of judicious Mr *Hooker*, as you stile him, p. 14. Instruct. for afflicted consciences, p. 25. For my owne part, I thinke *Calvin* incomparably the wisest man, that ever the French Church did enjoy, since the houre it enjoied him. In his preface, p. 3. Though thousands were debtors to him as touching divine knowledge; yet he to none but only to God the author of that most blessed fountaine, the bookes of life, and of the admirable dexterity of wit, together with the helpes of other learning which were his guides. *Ibid.* We should be injurious to vertue it selfe, if we did derogate from them, whom their industry hath made great. Two things of principall moment there are, which have deservedly procured him honour throughout the world. The one, his exceeding paines in composing the institutions of Christian Religion. The other, his no lesse industrious travels for exposition of holy Scripture. In which two things, who ever they were, that after him bestowed their labours, he gained the advantage of prejudice against them, if they gainsaied, and of glory above them, if they consented. *Ibid.* p. 9. The more learned and holy any Divine is, the more heartily he subscribes to *Paulus Thuanus*, his true censure of his institution. *Præter Apostolicas post Christi tempora chartas, Huic peperere libro sæcula nulla parem.* No marvell then, that a learned Bishop of London in Queen *Elizabeths* time, began his speech thus against a lewd fellow which had railed against *Calvin*. *Quod dixisti in virum Dei* Calvinum *tuo sanguine non potes redimere*, &c. I poor *Presbyter* durst not have let such words have fallen from my penne, lest I should have been suspected by him (as I perceive he is apt to do, Epist. 2. *post. publicat.*) for a design of taking *away his life*, or as he there, of burning of him, which was the judgement and practice of Mr *Calvin*. And that I may not be wanting neither to my own old friend, and fathers friend, I think I may subjoine the testimony which famous and learned Dr *Rivet* gives of his writings, unto which I doubt not, but most ingenious Protestants will subscribe. *Præf. ad* Dr Twissum, *cont.* Armin. & Corvin. *De auctore, ejus methodo scholastica, disputandi forma, acumine, & accuratione, judicium lectoribus relinquo, quibus præiverunt doctissimi ex toto orbe Christiani viri, etiam ex his qui in contraria sunt parte fatentes, nihil accuratius, nihil exactius & plenius in hoc argumento hactenus proditum fuisse. Hoc saltem (idem ibid.) omnibus pii placere debet, quod ubique & ubique in bonam causam fuerit intentus, eamq; si quisquam alius ab absurdis objectis, & adversariorum calumniis ita vindicavit, ut ex illius labore habeant non docti tantum sed etiam minus exercitati quo se possint extricare laqueis adversantium:*

Pamphlet, you do whip and strip, and whom you doe as good as name to any attentive reader when you doe very particularly quote them presentlie, as to booke, Section, page, and almost line; whom to name by their proper and well sounding names, you were inhibited not by your *conscience* and *charitie* to them, but by some inward secret feare and shame, apentie to fling dirt in the faces of those, whose labours God hath honoured, and I doubt not, will honour as long as *Sun and Moone shall endure in the firmament*, whom (I speak now chiefly of the latter Dr *Twiss*) I and others have seene and heard, to have vsed more, written more, preached more, prayed more, against sinne in some few weeks, then I feare you will doe in all your dales. The naming therefore of him, and his like, as those who have told the world out of the *Pulpit*, and from the *Presse*, that God is the *only author of sinne*, and man *onely the instrument*: Things which slanderous Arminians have endeavoured in *terminis*, to fasten upon the writings of *Piscator*, *Marcovius*, *Ricardus Acronius*, &c. But I never met with any before your impudent selfe, so bee to fool-hardie, as to fix upon Dr *Twisse* his writings; I say the naming of him, and their writings for this, would have onely purchased a *blacke brand*, a *marke of infamy* for your slurring those most noble workes, which you will never bee able to imitate, and care not to understand, but only now and then by the by looke into, as *spiders* lucke flowers for to gather poison out of them, and not as profitable *Bees*, to gather honie from them, *ἴδιον ἐστι μυρμήκων μισεῖν*. 4. You draw up a malitious scattered *inventory* or *Catalogue* of broken expressions, gathered here and there out of their writings, without any due regard to the *scope* of the words, or the authors explained *meanings*; upon which because you doe lay the streese of all your invectives against them and others, to make them and their doctrines a gratefull sacrifice, to men of *weake heads*, *and carnall minds*; I must needs crave

crave some *patience* from that very reader *you appeale* to, that as he hath any candor, *conscience, piety, and true christianity* left him, he would be pleased favorably to heed me whilst I deliver in, 1. Some generall observations relating to your behaviour, in this Section, and elsewhere up and downe. 2. Whilst I cleare all or the most signall obnoxious passages fingered out for such by your notes in the margent, from the horrid crime of blasphemy laid to their charge. 3. Whilst I in a word or two affix something to the oratoriall peroration annexed to this Section. 1. For my part I am clearly defeated by you of my expectation: You did promise (Epist. 3.) before you were of any publicke note (so as that with the finger you could be pointed at for some *Mystax*) that I should receive a *copy of your Creed in the particulars which I did intimate*, and the very worst of what you writ in your former trifling papers from such a *Copy* as you would own very shortly from the *Presse*; but in this I am sure, I and others are made rather to heare what *Calvins*, Dr *Twisse*, and others men *Creed* is, in your distempered *head* taken to be, then what is your own *Creed*; your *Creed* it seems consists rather of *Negatives* then *affirmatives*; would it not have concerned you, and that in the first place, if you would have kept your word with me *positively* and *dogmatically*, to have delivered in what your own opinion concerning Gods voluntary, unconstrained and in that sense efficacious premission of sin had bin, rather then what you think others to hold about it? *Facilius est destruere aliena quam astruere sua*: You are not then the most valiantest man which I have met with. 2. This bespattering of others names to which you do most solemnly abiuict your selfe in this Section (d) is contrary to that reverence which in the very entrance into your work, p. 1. you say you beare to that *punctum Registar within you so as not to affront it with a wilful & premeditated lie so as to unsheath your pen to wound the reputation of any man living*, unles perchãce of the same nature, men-

Horat. *digito monstrarier, & dicier, hic est.*

(d) Just as *Massilian Gennadius* had before bespattered *Austins* writings. *Vid. Hist. concil. Triden. edit. lat. in* 4to. Augu. *peccatum non effugisse, at dum errorem illius sermone multo contrarium, tui à hostium exaggeratum, nec dum Hæresis dedisse quæstionem periculo hæresis* Augustinum *non certe manifestè significat.*

mentioned in your Dedicat. which cannot be, unleſſe you thinke the reputation of no man living concerned to uphold the reputation of thoſe, *who being dead, yet ſpeake* in their workes; and I hope yet live in the hearts of moſt Chriſtianly diſpoſed people. Muſt you revere not to wound the reputation of any living man, who hath power at his tongues end or pens end, to anſwer for himſelfe? And muſt you in your profeſſion, be underſtood to have at all none to thoſe *living-dead* men, who yet live with God, and live in the Church, but muſt *de futuro* anſwer for themſelves by other mens tongues and pens, or elſe their names as well as their bodies, muſt lie under the clods and duſt of infamy, which you caſt upon them? 3. Suppoſe many unjuſtifiable phraſes had dropped either from Mr *Calvins*, or Dr *Twiſſes* præproperous pens, whilſt they open the obſtruſe point of Gods efficacious permiſſion of ſin; yet how much the nearer would that have been towards the determining the diſpute, which your conſcience cannot but tell you, was raiſed (as is plaine by your firſt and moſt genuine papers) *betwixt* you and the Gentleman ſpoken of, p. 2. *about abſolute election and predeſtination*; might not predeſtination bee abſolute, though *Calvin* and *Twiſſe* ſhould ſoulely have been miſtaken in ſome of the expreſſions, which out of them, p. 9, 10. you make a repreſentation of? 2. Or how much the nearer ſhould we have been for the Copy of your owne, expected and promiſed Creed in theſe matters? For truly, if what you have (p. 14.) about an *equitable ſenſe*, be all that you hold about Gods providence in the ordering of ſinne, it will be eaſier before the Chriſtian world to convince you of *Atheiſme*, which takes away the very ſubject of a Deity, then to convince *Calvin* and *Twiſſe* of blaſphemy, for maintaining the *true God to bee the author of ſinne*. 4. Had you had but the leaſt dram of that moderation, which you doe ſo highly every where pretend to, would you not have

conformed

conformed your ſelfe to the very firſt *element* and rudiment of all *moderation & pacification viz.* (e) That that only muſt be taken to be the expreſſe poſitive opinion of any which he holds forth every where to be ſo in the moſt ſignificant terms he can expreſſe himſelf in, when he makes it his buſineſs to declare himſelf, and not that which either a malitious adverſary lying upon the catch, wil adventure to prove to follow from his words and expreſſions of his opinion, nay, nor which a loving adverſary doth know and can prove very well to follow from his opinion: *Every man muſt be allowed to be the beſt interpreter of his owne minde.* Direct poſitions muſt be produced to prove what other mens judgements are in any matter: Conſequences may only be produced to ſhew men the abſurdities of their aſſertions: And if this be true, as it is moſt true, are you ſo great a *ſtranger in Iſrael*, as not to know that the men you ſpeak of, and all of their way, doe a thouſand times over, up and downe in their workes, denie God to be the *author of ſinne*, whilſt they repeat it at every turne, that ſinne hath no efficient cauſe (f)? And muſt a few broken abrupt expreſſions, by a man full of *gall and ſpleen* againſt them and their way, torne off from the ſcope and ſeries of their diſcourſe, be produced againſt their avowed, full and open declarations every where to the contrary? If you allow of the meaſuring out of ſuch meaſures unto others, then whenſoever * *Vedelius* and others ſhall have proved, that moſt of the *Arminian*, and ſo moſt of your opinions, have an unhappy tendency, firſt to a fine ſpun, and then to a groſſe *Atheiſme*; we may (according to the method of your proceedings uſed here) charge you with the greater and leſſer *Atheiſmes*, and ſay not only that your opinions tend to it, but that you are abſolutely for *Atheiſme major and minor* (g). 2. When you had met with any harſh ſounding expreſſions in any who (before your eyes were open) had been graced with being parents in Chriſt to many a Chriſtian ſoule, would it not have concerned

(e) See *J. Duræus, Daven. Morton. &c. de pacif. Even.* Reade *Calvins* full diſcourſe againſt the Libertins, eſpecially cõſult him in his Epiſt. *ad Rhotomagenſes, ad verſus Franciſcanum illum Libertina illius peſtilentiæ propugnatorem. Vid. vindic. Gra. & provid. vin. D. Dei* Twiſſe *præcipue per c. 5. l. 1. p. 5. p. 53. & inde in* 4to. In this cauſe you might well have ſaid of *Calvin*, of *Ph. Melanc.* of *Luther*, *ſciebam horridius ſcripturum* Lutherum *quam ſemil.*

(f) How often have you this repeated by Dr *Twiſs*, as if *decies repetita placeret? δὶς καὶ τρὶς τὰ καλά.* Aug. *de civitate Dei l. 22. c. 29.* Videl. *ariana Arminian.*

(g) And at this rate of proceeding it will be eaſie to abuſe any party, Dr *Twiſſe* had it well againſt *Bellarmine* whom you imitate in theſe ſlanders, *l. 2. crim. 3. ſect. 1. p. 52. Cum nobis probe conſtitiſſet quâ conſcientiâ verſatus fuerit in ſuperioribus conſequentiis informandis juxta veritatem ipſam præſentem ſuam rationationem in hunc modum procedere æquum eſt, quandoquidem ita blaſphemum, & Chriſtianis auribus intolerandum videtur, ut ſane videri debet, Deum & peccati eſſe auctorem & ſolum ipſum vere peccare, atq; iſtas blaſphemias ex adverſariorum dogmatis conſequi per qualeſcunq; conſequentias.*

concerned you not *Cham*-like as you doe, to uncover your fathers nakednesse, but rather dutifully to have gone back into their writings, and out of them to have taken the mantles of their owne interpretations, and have thrown upon it;(*b*) as well then you would have found, first, That you might have taken *Ex. gr.* these, *Isa.6.9. Isa.29.11. Marke* 13.14. *Marke* 4.12. *Luke* 8.10. *Acts* 28.28. *Rom.*11.8. *Jer.*20.7. 2 *Sam.*24. 1. compared with 1 *Chron.* 21. 1. *Ezek.*14.1,2,3,4. 1 *King.*22.22. *Acts* 2.23. *Rom.*9.18. 2 *Thes.*2.11,12. 1 *Pet.*2.8. *Jude* 4. *Rev.*17.17. and God knowes how many Scriptures more, and tragically have cried out against them, that they make God the *author of sin*, that they made Gods hand *weary*, *your heart tremble*, *both your eares tingle*, (p. 11) For pray if we be allowed to shape out interpretations any thing congruous unto the words, and what they must signifie, doe they fall any thing short? nay, doe they not goe beyond the highest expressions of your *bold* or *moderate blasphemers*, as you call them? p. 23. *Quis talia fando temperet à lacrymis?* 3. That they seldome enter upon the treating of these high arguments of *reprobation*, *desertion*, &c. *punishing of sinne* with *sinne*, or the like, but with some profession of amazement at the height of these mysteries (*i*) and some fearfulnesse of their being enforced to expresse themselves, in the language they cannot but doe. 4. That when the wiser sort of them, such as *Calvin* and *Twisse*, in their expressions rise highest, they seldome rise higher, if so high, as all sorts of parties have done, when they have spoken to these arguments,

sed praeter omnem verecundiam confictas detexerunt, quippe qui perinde potuissent easdem blasphemias partim ipsis Jesuitis nostris, vel maxime Dominicanis per consequentias nihilo minus legitimas exprobare, &c.

(*b*) *Synod Dordrac. session.* 132. *Examinata fuit concepta rejectionis calumniarum formula qui addendum quoque existimabant non nullis rejectionum duriorum quarundam & incommodarum loquutionum, quae in nan nullis reformatorum doctorii scriptis reperiuntur, quae infirmioribus offensioni, adversariis calumniandi ansam praberent. Quam in sententiationes quosdam in utramque partem à Theologis magnae Britanniae Hassiacis & Brabantinis, aliisque propositae sunt. Quibus utrinque diligenter expensis, visum fuit patioribus suffragiis rejectionem incommodarum locutionum esse omittendam: ne calumniari possent adversarii, etiam doctrinam orthodoxam quam professi essent illi qui in ejus explicatione ejusmodi phrasibus durioribus, aut imprudenti us usi videntur, pariter damnari; cum praesertim manifestum esset non nullos ex iis loquendi modos esse, quibus ipse spiritus sanctus usus esset, nonnullos quoque qui sano sensu ipsi Reformatorum aetates admisissent: longe autem plurimos, qui dextre, ac commode, modo charitas adhiberetur, explicari possent.*

(*i*) Twisse *lib.*2. *pra.*2. *crim.* 4. *edit.*40. *p.* 341. *Locum hunc de permissione cujus executionem, sibi propositum & circumseptum expertus sum, adeo ut ad extremum vix ac ne vix quidem mihi per omnia satisfecerim, &c. Vide &* Calvin. *lib.*3. *cap.*23. *sect.*10

arguments. Witneſſe *Auſtin* (k) the *Pontificians* (l) whether Jeſuits (m) or *Dominicans* (n) the very Batavian Remonſtrants.

(k) Auguſt. *in lib. de predeſtinatione & gratia c.16. Si humanum genus quod creatum primitus conſtat ex nihilo, non cum debita mortis & peccati origine naſceretur, & tamen ex eis creator omnipotens in æternum nonnullos damnare vellet interitum, quis omnipotenti creatori diceret, quare feciſti ſic? qui enim cum non eſſent eſſe donarat, quo fine non eſſent, habuit poteſtatem, &c.* (l) *Similia citantur ex ſcholaſticis*, Greg. Armin. *in 1 ſent. diſt. 1. dub. 1 Deum non injuſtum futurum ſi pro arbitrio abſq; peccati interventu B. Virginem addiceret æternis ſuppliciis*, Gab. Biel. *in eadem diſtin. Si juſtus aliquis ſic immeritò eſſet condemnatus gratias Deo ageret, quod eſſet objectum divinæ juſtitiæ* Pet. Alliacenſ. *in 1. 4 12. artic 3. fol. 185. nullam injuſtitiam & crudelitatem eſſe, etiamſi aliquam creaturam Deus æternitate puniret vel affligeret, ſine ullo peccato*, Occam *in 4. 9 3. ad dub. 2. Deum poſt opera dilectionis, poſſe non dare vitam æternam ſine injuria.* Holcum *de imput. peccati ad 2. princ. artic. 1. ad 12. Deum ſicut poſſet infigere pœnam ſine merito pœnæ ſi vellet, ita poſſe punire peccatum pœna majore, quam ſibi condigna.* (m) Medina *in 1, 2. 9. 79. a. 2. confitetur Ockam & Gabriel affirmare, quod Deus in rigore, & in proprietate locutionis eſt cauſa peccati.* An expreſſion I am ſure you ſhall not finde in any Calviniſt of note, unleſſe perchance in a book which the Aſſembly of Divines judged worthy of the fire (unto which the Parliament did condemn it) whom you would be ready enough to call a rabble of *haſſe witted Predeſtinarians*, p. 10. firſt papers. *Catechiſmus Triden. in explicat. primi articuli ſymbol.* Bellarm. *cap. 13. lib. 2. de peccato. Deus dicitur per quendam tropum imperare atq; excitare ad malum, præſidet ipſis voluntatibus malis, eaſq; regit, gubernat, torquet & flectit.* (n) Alvares *diſp. ſect. 7. Deus æterno ſuo decreto, atq; abſoluta & efficaci voluntate, prædeterminavit omnes actus noſtros in particulari, ante eorum præviſionem, & independenter ab omni ſcientia media liberæ creaturæ ex Hypotheſi: Hæc eſt ſententia Thomæ & omnium Thomiſtarum, Scoti Vegæ & ſanctorum patrum. De utriſq; Jeſuitis, viz. & Dominicanis, notentur illa quæ habet D. D.* Twiſſe, *lib. 2. p. 1. crim. 3. ſect. 1. p. 52. Negari non poteſt Aquinatem jam olim docuiſſe ipſum actum peccati eſſe à Deo, Idem docent hodiè Jeſuitæ, ex quibus quam facile quæſo fuit viris iſtis indoctis, quales erant Libertini, colligere Deum auctorem fuiſſe omnium ſceleruum, quæ ab hominibus perpetrantur: Addunt Dominicani Deum determinare voluntatem creaturæ ad omne actumm ſuum, etiam ad actum peccati: Nunquam tam formaliter & diſerte ſententiam ſuam expreſſiſſe hactenus reperti ſunt Calviniani.*

Belike Dr *Twiſſe* may not doe what every body elſe of all parties may doe. 5. It is eaſie to be diſcerned why in theſe your laſt, and in this reſpect your *worſt* papers, you have not perchance altered your *minde*, but I am ſure moſt odiouſlie and enviouſlie you have altered your *method*. In your firſt you began with *Election*, and ſo with an *affirmation*; in theſe you begin with matters belonging to reprobation and damnation, and ſo with a *negation* before you aſſert any thing. A way moſt *unſcripturall*, *Rom. 9. 11, 18. unſcholaſticall*, and *illogicall* a courſe taken up by none, but by a company of wrangling ſophiſters, who ſtrive not for *truth*, but for *victory*, not ſo much for the

credit of their own *opinions*, as for the *discrediting* the opinions of their Antagonists. It is easie to discerne throughout all your papers, you are as fell and fierce upon this way, and that for the very same reasons, as ever the *Batavian Remonstrants* were in the *Synod of Dort*, who rather then not to begin at the *wrong end*, and not to reserve unto themselves a liberty perpetually to nibble at, *Calvin's*, *Beza's*, and other *reformers expressions*, shamefully deserted their owne cause, and were hissed out of the Synod together *(o) like will to like*, you be birds of a feather. 6. Whosoever they be that shall denie to use such expressions and interpretations, or their like in sense as *Calvin* and *Twisse* have done, they must, as we shall see in the progresse, 1. Denie most plaine and palpable scriptures. 2. They must exclude God from the rectory of by farre the major part of the actions which are acted in the world, they must turne him (as wee shall see p. 14.) into a meer *speculator*, and denie his *soveraignty* and working *providence*. *Qui tollit providentiam tollit Deum*. And thus have I done with the first thing propounded. I proceed to the second, *viz. To the wiping off of the aspersion* of *blasphemy*, from Mr *Calvin* and Dr *Twisse* (good Lord what kinde of men when compared with this upstart Mr *T. P.*) their faire names endeavoured to be dawbed on by the *foule fingers* of our Gentleman in the margent. And now trulie having spoken so much to this in the first thing proposed, I might wholly decline this second taske, but that I greatly feare, that few of your admirers, who are *flattered* by you, and for it flatter you againe, either can or will, so much as looke into the severall *Sections* in *Calvin* or *Twisse*, unto which you direct them. They like enough will take all upon your *publique faith*, and from the *shell* of their words represented by you, conclude without more adoe, that the *kernell* of their meaning, is just that which you would faine perswade the world, that it is *pomum erit quicquid in vasinum conjeceris*. I must therefore goe on to

(o) See *Synod. Dodracin à Session.* 23. *ad* 63. *inclusive.*

say,

say something to this *Libell* or *Decacorde* of slanders; (for no better can I take them to be, whilst by the wresting of their true words, you wring out a meaning never dreamt of, nay opposed by them, as *Doeg* against *David*, *Psal.* 120. 3. and the false witnesses against Christ.) And here for the first (as well as the second) quoted out of *Calvins* Institutions, *lib.* 3. *cap.* 23. Sect. 6. It is somewhat that by your reverend marginall fingers, they be not marked out as grand *delinquents*; it seems to you they be *modest blasphemies*, p. 23. and then indeed will the assertion which you have in the five first lines of your p. 9. be blasphemie, when as that you shall have confuted the former part of it, by *Eph.* 6. 11. *Isa.* 46. 10. and divers other places; and the latter part of it by *Rom.* 9. 11. or from *Pro.* 16. 4. the very place produced by *Calvin* for the proofe of it, and that just before the words which you carp at, which therefore you prudentlie decline to quote, as you doe all along all the proofes, brought by the authors, abused by you for the confirmation of their positions. 2. When contrary to all Scripture, *Eph.* 1. 4. and antiquitie (*p*) you shall have proved Gods decrees to be *temporall* and not *eternall*. That any thing fals out in time, not decreed by God before all *time*, a thing denied you even by a very brother of yours in divers of your wild opinions, *J. Goodw.* see Redemption redeemed. 3. When you shall have put it past all question, that there be no personall absolute decrees of *election* and *reprobation*, a thing denied you by *Jac. Arminius* in his fourth de-

(*p*) Prosper Epi. *ad* Ruffin. *Ab hac confessione gratiæ Dei ideo quidam resistunt, ne cum eam talem confessi fuerunt, qualis divino eloquio prædicitur, & qualis opere suæ potestatis agnoscitur, etiã hoc necesse habeant confiteri, quod ex omni numero hominum per sæcula cuncta natorum, certus apud deum definitusq; sit numerus prædestinati in vitam æternam populi, & secundum propositum Dei vocantis electi, quod quidem tàm impium est negare, quam ipsi gratiæ contra-ire, & rursum lib. de vocatione gentium, in qua electione quicquid hominum in Christo præcognitum non est, nulla eidem ratione sociabitur, omnes enim qui in Dei regnum de cæli. bet temporis vocatione venturi sunt, in ista quæ sæcula cuncta præcessit adoptione signati sunt. Cui accidat Fulgentius adversus semipelag. hujus prædestinationis ita manet æterna firmitas & firma æternitas, non solum in dispositione operum, sed etiam in numero personarum, ut nec de illius numeri plenitudine quispiam salutis æternæ gratiam perdat, nec extra illius numeri quantitatem ad donum salutis æternæ perveniat. Deo enim, qui scit omnia antequam fiant, sic non est incertus prædestinatorum numerus, sicut dispositorum operum dubius apud eum non invenitur effectus.*

cree (q) and by his disciples after him in the *Hague* conference. 4. When as it shall be unlawfull for *Calvin* to use much the same expressions, which the very *Pontifician Tridentines* are forced to take up, when they speak of the decrees of God (r). 2. Nor is your second volley of shot discharged against *Calvin* out of his institutions, *l.3.c.24.* like to wound him, untill you shall, Sir, have overthrown those Scriptures, which in that very place, *viz. Exod.4.21. Eph.2.3.* and 2.12. *Jer.1.10. Isa 6.9. John 12.39. Mat.13.11.* are brought for the backing of it. 3. Untill you shall have cleared it, that *Calvin* understands not that assertion of Gods *judiciall* proceeding against *unbeleeving* obstinate sinners, unto whom the word is and will be a *killing letter*, a savour of death *to death*, and so shall have confuted his words by his meaning given of them, in the upshot of the Section, *what say you (saith he) means God to teach them, by whom hee cares not to bee understood? Consider whence the fault is, and thou wilt cease to aske: for whatsoever obscurity bee in the word, there is alwaies light enough in it for the convincing of wicked mens consciences.* 4. Untill your demonstrations shall have made it past all question, that God never punisheth *sinne with sinne*, contrary to *Rom.1.* 20. *2 Thes.2.12, 13.* and so among others the wilfull contempt of the word by giving men up to their scornfull dispositions, *Hos 4.13. Acts. 13.41. Rev.22.11. they that will be filthy*, &c. 5. When as you shall have made it evident, that whilst in anger you did let flie against *Calvin*, you have not hit *Austin (ſ)*. Thus ever are you besides the marke, p.15. *and misse of your aim.* 3. Much less is your third like to pierce any thing deep, though pointed out to the slaughter, by your *digit* in the margent, you speak by your *fingers*, *Prov.6.13.* and yet say nothing from *cap. 18. sect.4.* for your what truth more protrite, and more readilie of old received in the Christian Church, (t) then that God doth often most justly stir up wicked men *to acts as acts*, which yet to the

(q) Armin. *in declar. sententi.* Where it is remarkable, that he cals his the three first decrees *præcise* and absolute, and of the fourth he saith, that by it *decrevit singulares & certas quasdam personas salvari & damnari*, and all these *ibid.* he grants to be eternall. And the Remonstrants in the Hague-conference, we find quarrelling with their adversaries for saying, that they hold Gods decrees not to bee personall, *Colla. Hag.p.* or to be conditionall. And in their second Remonst.p.7. An.1617.p.2. they appeal to the 16. Article of the Belgicke confession, where there is expresse mention of eternal election and reprobation (r) *Catechismus Tridentinus in exposit. primi articuli symboli. Non solum Deus universa quæ sunt, providentia sua tuetur & administrat, verumetiam quæ moventur & agunt aliquid, intima virtute ad motum & actionem ita impellit; ut quamvis secundarum causarum efficientiam non impediat, præveniat tamen, cum ejus occultissima vis ad singula pertineat.* And I hope all this is somewhat more then prescience, even as much as an *expresse order and decree.*

(ſ) Austin *de bono perseveran. lib.2.cap.14. In eadem perditionis massa relicti sunt etiam Judæi, qui non potuerunt credere factis in conspectu suo tam magnis cla-*

the actors are and will be unjuſt: God is no more blameable in ſo doing, then you are when you let ſpurs to a dull jade, or then the pure Sunne when it draws out noiſom evapours out of a naſty impure dunghil; the very ſimile uſed by *Calvin* (and over-lookt by you) for the illuſtrating of this matter. 2. And how irrefragablie doth *Calvin* in the very Section, under your evill finger, and once under your *evil eye*, by variety of ſcripture, and Scripture-caſes, prove this, as from 2 *Sam.* 16. 22. 2 *Sam.* 16. 10. 1 *Kin.* 12. 20. *Hoſ.* 8. 4. *Hoſ.* 13. 11. 1 *King.* 12. 2 *King.* 10. 7. But theſe forſooth, p. 11. are too literally expounded by *Calvin* (*u*). 4. As for the fourth quoted by you out of *cap.* 11. 17. *ſect.* 12. which yet I cannot finde there, ſomething to that purpoſe I find quoted by one who cals himſelfe the prædeſtinated *thiefe* (*x*) a book I doubt you as much or more delight in, becauſe it makes you more ſport, then that which you commend of Bp *Wintons*, p. 11. unto which I ſuppoſe you found it annexed, and which is under your ſecond *digit*, it makes ſomething a higher ſound, but no harſher ſenſe in any Chriſtian eare or heart, if ſo be the more rough phraſe of a command (as it may ſeem to bee to dainty eares) bee but dexterouſlie expounded,

rſq; virtutibus. Cur enim non potuerunt credere, non tacuit Evangelium dicens, Joh. 12. *Cum autem tanta ſigna feciſſet coràm eis non crediderunt in eum, ut Sermo Iſaiæ Prophetæ impleretur quem dixit, Iſa.* 53. *Domine quis credidit auditui noſtro, & brachium Domini cui revelatum eſt? & ideo non poterant credere, quia iterum dixit Iſaias, Iſ.* 6. *Excæcavit oculos eorum, & induravit cor illorum, nè videant oculis nec intelligant corde, & convertantur, & ſanem illos. Paulò poſt, vobis inquit, Mat.* 13. *datum eſt noſſe myſterium regni cœlorum, illis autem non eſt datum. Quorum alterum ad miſericordiam, alterum ad judicium pertinet: & circa finem ejuſmodi capitis, exhortamur ergò atq; prædicamus, ſed qui habent aures audiendi obedienter nos audiunt: audientes videlicet corporis ſenſu non audiunt cordis aſſenſu, &c.* (*t*) Auſtin *lib.* 2. *de gratia & lib. arbitrii, cap.* 20. *probatur Deum uti cordibus* (*u*) *etiam malorum ad laudem atq; adjumentum bonorum. Sic uſus eſt Juda tradente Chriſtum, ſic uſus eſt Judæis crucifigentibus Chriſtum, & quanta inde bona præſtitit populis credituris, qui & diabolo utitur peſſimo, ſed optimè ad exercendam & probandam fidem bonorum, non ſibi qui omnia ſcit antequam fiant, ſed nobis quibus erat neceſſarium, ut eo modo ageretur nobiſcum: plura in hujus rei probationem vide paſſim per totum illud caput:* and as literally by St *Auſtin*, throughout *cap.* 20. and 21. *lib de gratia & libero arbitrio*, who drawes up the concluſion of thoſe chapters, thus: *His & talibus teſtimoniis divinorum eloquiorum, quæ omnia commemorare nimis longum eſt, ſatis quantum exiſtimo manifeſtatur, operum Dei cordibus hominum ad inclinandas eorum voluntates quocunq; voluerit, ſive ad mala pro meritis eorum, judicio utiq; ſuo aliquando aperto, aliquando occulto, ſemper autem juſto.* (*x*) *Fur prædeſt.* p. 27. *Impii occulta Dei manu & vi ſive potentiâ, tanquàm laqueo latente neſcientes diriguntur ad ſcopum ipſis ignotum, &c.* (p. 110.) Auſtin *Enchirid. ad* Laurent. *Omnis natura etiamſi vitioſa eſt, in quantum natura eſt, bona eſt, in quantum vitioſa eſt, mala eſt, mala omninò ſine bonis & niſi in bonis eſſe non poſſunt, quamvis bona ſine malis eſſe poſſint.*

pounded, as it is by *Calvin, lib.* 1. *Institut. cap* 18. *sect.* 1. and *cap.* 17. (y) *Austin* and others, not of a command given out by God, for any man to yield obedience to, which would be contrary to *Deut.* 29. 29. but of that *occult* law of Gods ſtupendious workings, even whilſt men ſinne, which God hath appointed to be the law of his providence, and ſo of his out-goings, but not of our converſation, *Iſa.* 8. 20 2. And truly, woe, woe, would it be to all Chriſtians, if the Devill and all his Angels, together with all his agents, which are acted by him, even when they are committing the worſt *feats of their wicked activity*, were not *ruled and over-ruled*; and in this ſenſe, as it were, in a compulſorie *bridle*, like the Devill in a chain, *Jude* 6. *Rev.* 20. 2. So that when as they *do caſt up the mire* and the dirt of their outragious ſins, *Iſa.* 57. 20.—God all this while ſhould not order them, as well as he doth the wild ocean, when he ſaith, *Job.* 38. 11. *Hitherto ſhalt thou come, but no farther; and here ſhall thy proud waves be ſtaied. Deus eſt author nullorum, ſed ordinator & rector omnium peccatorũ, rector omnium peccatorum & peccantium* (z). 5. Your fifth place quoted out of him, from which yet you keep your threatning finger, or marginall fiſt, *lib.* 1. *cap.* 17 *ſect.* 5. is like unto the former, and therefore may be ſerved with the anſwer which was given in to the laſt. And trulie it may as trulie be charged with blaſphemie by you, as *David* for calling wicked men Gods ſword, *Pſal.* 17. 13. or *Iſaiah*, for calling *Aſſur the rod of Gods anger* (a) and the ſtaffe *of his indignation*, *Iſa.* 10. 5. *Item*, for ſtiling *Nebuchadnezzar*, *Jer.* 50. 23. *the hammer of the whole earth*, the fierce *nation ſtirred up by*

God

(y) Auſtin *lib. de gra. & l. arbitr. cap.* 20. *Dum diſſerit de exemplo Shimei unctum Dei improbe male dicentis ſic inquit. Quo modo dixerit Dominus huic homini male dicere David, quis ſapiens & intelliget? non enim jubendo dixerit, ubi obedientia laudaretur: ſed quod ejus voluntatem propriæ vitæ ſuo malam in hoc peccatum judicio ſuo juſto & occulto inclinavit, idcò dictum eſt dixit ei Dominus. Nam ſi jubenti obtemperaſſet Deo, laudandus potius quam puniendus eſſet, ſicut ex hoc peccato poſſe animovimus eſſe punitũ, nec cauſa tacita eſt, cur ei Dominus iſto modo dixerat maledicere David, hoc eſt cor ejus malum miſerit vel dimiſerit, ut videat inquit Dominus humilitatem meam, & retribuat mihi bona pro maledicto ejus in die iſto.*

(z) Of whoſe actings that of *Auſtines* is moſt true, *l. de gra. & lib. arbit. cap.* 21. *Numquid ſine ſua voluntate venerunt, aut ſic venerunt ſua voluntate, ut mendaciter ſcriptum ſit, quod Dominus ad hoc faciendum eorum ſpiritum ſuſcitavit; immo utrumq; verum eſt, quia & ſua voluntate venerunt, & tamen ſpiritum eorum Dominus ſuſcitavit. Agit enim Omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat quod per eos agere ipſe voluerit, qui omnino injuſtè aliquid velle non novit. Idem. lib.* 5. *cap.* 3. *adverſus* Julian. Pelagian. *Hæc Deus mirâ & ineffabilibus modis, qui novit juſta judicia ſua non ſolum in corporibus hominum, ſed in ipſis cordibus operari, qui non facit voluntates malas, ſed utitur eis ut voluerit, cum aliquid iniquè velle non poſſit, & cap.* 12. *Quis non iſta judicia contremiſcat, quibus agit Deus in cordibus malorum hominum quicquid vult, reddens tamen eis ſecundum merita eorum.*

(a) B. Fulgent. *l.* 1. *ad Anonim. ũ, Licet Deus author nõ ſit malarum cogitationũ, ordinator tamen eſt malarum voluntatum.*

God himselfe, to breake downe the whole earth; confute the Prophets, (turn *Helvidianus*, *p.* 17. if you dare) when they tell us *Isa.* 7. 18. *of hissing for the flies, of lifting up an ensigne to the nations, Isa.* 5. 26. *to fall upon Israels spoile*, the very workes of God, *Isa.* 42. 24 or prove that men when they are so stirred up, doe not wickedlie sinne for the most part, or else when in *Calvin*, or such like honest men, you meet with such kind of passages, keep off your censorious fingers from them, 6. Though you were got off from *Calvin*, by your *second assault* made towards the foot of page 9. upon Dr *Twisse*, yet that same wicked *Calvin* sticks so much in your stomack indigestible, as that twice more you disgorge your selfe upon him, p. 10 out of *l.* 1. *c.* 18. 5. from which place, or any others of the like stamp, you will only be able to prove that he opposeth such an idle speculative *permission*, as you, and the worst of your associats plead for, p. 14 (about which I hope we shall ere long come to some sober reckoning together) a permission which *makes* evill things to fall out, though not without his *præscience*, yet against his *determination*, & all kind of *will*, *viz.* such as whereby they be suffered to fal out by the *sinful wil of the wicked*. It is plain (though a man should run, yet he might read it) and therefore turn to your book, and the section of *Calvins* againe, that he pleads not for Gods *agency in sinne*, as it *is sinne*, (*b*) which he stoutlie every where opposeth. But for 1. Gods *soveraigne judiciary ordering* and ruling of sinne, and over it, according to his æternall wise counsels. 2. And so much the very instance of a Judge in his words produced by you, do evidence, that God is the author of the punishing of a *sinfull Ahab*, by his *i. e. Ahabs* sinne, but that he, *i. e.* God, is no author of his sinne. 2. You fall fiercelie upon him, with a passage which you quote out of his book, *de providen. c.* 5. and 6. *& sic citatur, lib.* 2. *de provid. part.* 11. *p.* 36. And this againe you note with your severe malignant finger; and because in it you shew as much vitulencie and spleen against

(*b*) Calvin in these and such like places, will bee understood as he explains himselfe, *l.* 2. *Institut. c.* 4. *sect.* 2. *Proprie agere dicitur Satan in reprobis in quibus regnum suum, hoc est, nequitiæ exercet, dicitur & Deus suo modo agere, quod Satan ipse (instrumentum cum sit iræ ejus) pro ejus nutu ac imperio hùc atq; illùc se inflectit ad exequenda ejus judicia justa. Omitto hic universalem Dei motionem, undè creaturæ omnes ut sustinentur, ita efficaciâ quidvis agendi ducunt. De illa speciali actione tantum loquor quæ in unoquoq; facinore apparet. Idem ergò facimus Deo, Satanæ, homini assignari videmus non esse absurdum: sed varietas in fine & modo facit ut illic inculpata Dei justitia reluceat, Satanæ hominisq; nequitia cum suo opprobrio se prodat.*

against *Calvin*, as his enemies who had quoted it against him before you, I think it deserves that zealous answer which *Calvin* upon the place makes to it, and which for the beliefe of the English reader, I translate thus. (c) [In the 5 Article it fell out not without Gods providence, which you oppose, that you did note the places, there the readers will see, that what things the adversaries doe use to object against my doctrine, are recited by me as in their person. Thou snatching that mutilated saying, art thou not worthy in whose face all should spit? In the 6. though thou dost not marke out the place, yet thy impudence leaps out further. Do I, who reverently every where preach, whersoever there is any mention of sinne, that then Gods name must be moved far from it; I say, that I should have said any where, that wicked actions are not only committed, he *willing*, but he also being the author of them, certeinlie I can willinglie suffer that any thing should bee said against so prodigious a blasphemie, provided that my name be not undeservedlie intermingled. How much you may prevaile in deceiving of fooles, I know not, but I do not fear, but if any will compare your forgeries with my writings, that your wickednesse will render you, as you do deserve, to be execrable.] Read on good Sir, for your learning, and the shewing in what sense, that some phrases stumbled at by you, are understood by him. 7. Now I am come to answer for what you quote out of my reverend and worthie friend, Dr *Twis*, by which *Paul* (let me so speake now) I had once the happinesse to be beloved as another *Timothy*; Oh how do I bewaile it that he is not alive to answer for himselfe; verily, I thinke that his very grave, sterne, scholasticall look, would have frighted such a *finicall rhetorician* as your selfe, out of that parcell of little wit, p. 24. which is left you, out of that shallow judgement, which yet *is the deepest that you have*, p. 5. and of which I am sure you are sufficiently proud. You the very great μέγας τις, and formidable *Zan zummim*

(as

(c) Calvin *de occulta Dei providen.* p. 736. *In quinto articulo, non sine providentia Dei quam oppugnas factum est, ut locum notares, illic viderent lectores, quæ soleant adversarii obijcere contra meam doctrinam, me velut in eorum persona recitare. Tu mutilum illud dictum arripiens, nonne dignus es in cujus faciem omnes conspuant? In sexto tametsi locum non designas, longius prosilit tua impudentia. Egone, qui tàm reverenter ubiq; prædico, quoties peccati fit mentio, procul removendum esse Dei nomen, usquam dixerim maleficia non tantum eo volente, sed etiam authore perpetrari? certè ut quidvis contra tam prodigiosã blasphemiam dicatur, libenter patiar, modo ne immerito immisceatur nomen meum. Quantum ad stultos fallendos proficias nescio, sed non timeo, si quis figmenta tua cum scriptis meis conferre volet, ne tua improbitas te execrabilem, ut dignus es reddat.* Whensoever therefore henceforward Mr T.P. or any of his associats, shall charge *Calvin*, or any holding with him, to maintain God to be the author of sin, we may with confidence enough, appeale to all ingenious readers, as he did of old. Varius Scuronensis, *M. Æmilium Scaurum, regia merce decorruptum, imperium prodidisse ait.* M. Æmilius Scaurus *huic se assimem esse culpæ negat, viri creditis?*

(as you take it) *inter fraterculos classiarios Rusticanos*, would for feare have betaken your selfe to your heels, I feare mee and have been in Dr *Lopes* his condition, by reason of breaking, *you would have purified your selfe*. For my part I am glad you have, as they did deserve, joined *Calvin* and *Twisse* together, as a *nobile par fratrum*, the rather because the lesse will need to bee said for *Twisse*, so much having been said for *Calvin*, upon the like light suggestions, and wild inferences of yours; and for that to Dr *Twisse*, having been as a very Eagle for the *sublimity of Schoel Divinity*, and yet for *elegancy* well stiled (*d*) by a learned *Scot*, *flos ingeniorum scholasticorum*, and for perspicuity (if a man may so speake, for take this *cum grano salis*) as another *Bonaventure*, *in quo non videretur Adamum peccasse, certe non multum deliraſſe*. I question not but that I shal prevaile with all ingenious Scholars, to turne to the passages which you do so point at with your *marginall fingers*, to turne them by perverting his words, out of *the way of his candid orthodox meaning*. Yet let me subjoine some few words for my old friend, and fathers friend, the remembrance of whom shall bee precious to me

Dum mens ipse mihi, dum spiritus hos regit artus.

(*d*) Sam. Rutherford in his *Exercitationibus Apologet. pro div. grat.*

And first for what you have out of him, *lib.* 1. *part.* 1. *digress.* 10. *cap.* 1. *sect.* 4. *p.* 125. I will only first, beseech the Reader, to heare how he explains himselfe, both in the place alledged by you, and *cap.* 3. *in princip.* for (saith he) speaking of the internall decree, or will of God; *The mind of his manifesting justice, seems not to proceed from justice*: 'For as it is not from omnipo-'tency that he would have a monument of his omnipo-'tency, so it is neither of justice that he would afford 'a document of his justice, and *chap.* 3. *p.* 127. As for '*reprobation*, the last act of it remains to be considered, 'and the will or intention of condemning for sinne: 'Condemnation it selfe for sinne, is an act of Gods aven-'ging justice, and it doth presuppose sinne; but the 'will

'will of condemning, or the decree by which a man 'is destined to condemnation for sinne, seems not to be (he speaks you heare modestly, yet not fit to be called, p. 23. a modest blasphemer) 'an act of justice, and 'without any obscuritie, it may be demonstrated, that it 'cannot presuppose sinne. How he proves this, consult further on the very place anon after that which is under your *digit*, and is the worse for your *thumbing* of it, as also in his answer to Mr *Heard*, presently upon the stating of the question: How gallantly he illustrates this, see in his answer to *D. H. statim à principio*. Confute him if you can; It is enough for his discharge, that he maintains, 1. No internall or exernall act of Gods soveraignty to be against his justice. 2. Are you so intoxicated in your passions against Dr *Twisse*, (a man I am confident who never wronged you in thought, word or deed) as not to see that Gods *internall* and *eternall decrees* (if you grant but any such, which I am sure *Arminius* and the Arminians did, but what you do, I am by your discourses much to seek) cannot, to speak properly, bee acts of justice; (yet they are not against justice.) Acts of justice are *ad alterum*, and presuppose an object actuall and not potentiall only; *praedestinatio nihil ponit in objecto, nec egreditur extra se* (e). 2. As for the second place quoted against him, in your line *ult.* p. 9. out of sect. 12 p. 140 about the distinction of *voluntas signi, & bene placiti*, which you nibble at here, p. 12 and in divers other places. 1. That I shall elsewhere shew, that you by denying of it, rob God of all *soveraignty* and *deity*, and make him to be a meer *legislator* to appoint what should bee as to duty or to give out orders, not to *determine what shall be*, as to particular events. 2. It had been more valiant for you, to have confuted the instance, which Dr *Twisse* brings from Gods *willing* or *commanding*, not willing or not *determining* the offering up of *Isaac*, *Gen.* 22. then vainely to cavill at the distinction, which that is brought to prove. 3. Dr *Twisse* in the very place hath taught

(e) See before p. 108 *de Collat. Hag. passi. Dr* Twisse *lib. digr. 6. s. 4 c. 3. p. 96. Nihil vulgatius in scholis quam praedestinationem & reprobationem nihil ponere in praedestinato & reprobato quod & evidens ratio confirmat: sunt enim actus Dei immanentes non transeuntes, omnis autem poena est actionis transeuntis in creaturam effectus, &c.*

taught mee and you, if you have but a minde to learne with me, (as you say you have, p. 8. if you may *but bee taught in the spirit of meeknesse*) that these two wils are not contradictorie, as being not *ad idem*, nor *secundum idem*, as belonging to different *objects* and *different* waies of working, hee thus concludes the Section, (somewhat otherwise then you translate him, who foist in severall words of your owne, to make him the more odious.) 'Nor yet is there any contradiction betwixt 'these two divine wils; for *voluntas signi*, or the signe 'of Gods will, is improperlie called will, for it only sig-'nifies what men ought to do, or what will please God, 'if it be done. But *voluntas beneplaciti*, or the will of 'liking, is properly and simplie his will, whereby name-'ly he hath decreed what shall be, either God effecting 'it, or God permitting it. 3. As for the last and largest passage quoted out of l. 2. part. 1. p. 142, 143, 147, 148. which containes a most elaborate, succinct, learned, and usefull discourse; out of which certaine scraps and bits of his words, are incoherentlie hudled together; I must needs beseech the Reader, who can, so far to gratifie me and himselfe, as to turne to the places quoted, and then I doubt not, but perceiving how egregiously that indefatigably painfull Dr is abused by mis-representing his sense, they will of their owne accord, bee ready a second time, to read over that tart lecture of *Calvins* to Mr *T. P.* for abusing so gallant a man as Dr *Twisse*: In the interim let it bee remembred, that when the Dr saith, that Gods will is no lesse *efficacious in the permission of evill, then*, &c. That the same Dr finds a wide difference betwixt Gods *efficient will*, and his *efficacious will*. The first relates to what God will doe himselfe, the latter, to what shall be done by the sinnefull will of others, *lib.* 1. sect. 10. p. 140. the place quoted by *T. P.* but just now. We grant saith he, there * speaking of the latter, even that will to be efficacious, but the last consequence, if by an *efficacious* will, *ergò* by an *efficient*, we totally denye as in consequent, and then succeed

* Dr *Twisse* disputes against *Jac. Armin.* his text.

the words mentioned by you, p. 10. line 21. *& inde.* In both Gods will is *efficacious*, but in the one it is only *permissive, but in the other effective.* 2. As for the prostitution unto sinne required, which you speake of, doubtlesse he speaks of some judiciary acts of God upon impenitent sinners, as the Prophet *Hosea* 3. 13, 14. *when your daughters, &c.* the Apostle 2 *Thes.* 2. 3. You may as well denie God to put forth any providence in governing of the world, as deny God to administer occasions of sinning unto wicked men (*f*), and that those occasions (not Gods sinning in *offering* them, accursed be such a blasphemy) do really affect the imaginations, *according to all these degrees*, whether that of *profit* or *pleasure represented in them.* See this largely proved by our good and great Doctor, past all feare of being confuted, in his answer to Mr *Hoard*, p. 26. & *inde.* And thus I hope I have in reference to the second thing proposed, set Mr *Calvin* and Dr *Twisse*, and all that hold with them, into their proper honourable stations of sound and able Divines againe, by wiping off the aspersion of *modest or immodest* blasphemy from their names. But I shall bee forced to leave Mr *T. P.* amongst *the accusers of the brethren, and of his own mothers sons*, Psa. 50. 20. were he at least but a genuine son, a member of any true Protestant *Church.* In this I have been the longer, not only to testifie my respects to two such great *luminaries* of the Church, but because by so doing, I have quite overturned one great rotten *pillar*, upon which all this book doth rest, which now as we shall see more briefly in what followes, will bee Psal 62. 3. as a *bowing wall, and a tottering fence.* And now thirdly, in reference to the third thing proposed for the finishing of this Section, I have but a few words to say to your *quaking, trembling, oratorial* practises, with which you wind up this Section. 1. I must professe it to be some part of my faith (pray God I may be out in it) to believe that you will rather turn *Quaker*, and with them get into your *trembling* and *shivering*

(*f*) Bee content for once, to learne something that is good from your beloved *Jac. Armin. Disput. 9. de effic. prob. Dei in multo, Thes.* 20. *propter incitamentorum & occasionum oblationem, directionem & determinationem Dei, permissioni peccati additam, dicitur Deus, quæ ab hominibus malis & Satana perpetrantur, mala ipsa facere, quod probat ex Gen. 45. 8. & 37. 25, 28. & 42. 12. 12. & 41. 19. Job 1. & 2. 2 Sam. 12. 13. 12. 2 Sa. 15. & 16. Sic Deus fecisse dicitur, quod Absolon fecit: quia potissima partes, in actionibus isti apotelesmati producendo adhibitis, Dei fuerunt. Accedit huc, quod cum sapientia Dei norit, si per talem incitamentorum, & occasionis oblationem, directionem & determinationem, rem totam administret, certo & infallibiliter existurum, quod à creatura sine scelere perpetrari nequit; & cum voluntas ipsius decernat administrationem istam, liquidius patet tur Deo factum hujusmodi tribuatur. Fidei humanæ potest subesse falsum.*

shivering fits, when you are big with no spirit of prophecy, then you will not upon any or no occasion given, take liberty by abusing such as Mr *Calvin* and Dr *Twisse*, make the hearts of Gods *people sad, whom he hath not made sad, Ezek.* 13 22. make *their very eares to tingle, and hearts to tremble*, 3. Now I can upon certaine knowledge, tell how little conscience you have used in reading or representing authors; I may justly feare you do rather act the *Tragedian* part of a Stageplaier, for the making your adversaries odious, then that you greatly feare even *real blasphemie*; if you did so, you would not upon suppositiō of the absolutenes of Gods decrees (which cannot possibly be other wise, unless as I have elsewhere shewed, we resolve to be madly Atheistical) to call in Poets, p. 13. if not *Devils*, p. 24. to help you to *blaspheme*. 3. But though, since Mountebanck like, you have thrust your selfe upon a *stage*, and finde it necessary for the carrying on of your designe, to have in readinesse the very pages and lines of those severall authors whom you designe, (if you can do it) shall be offered up as *victimes* to the popular Jury of *ignaves*, or ill affected persons: And that rather then this shall not be done, you will rifle the well furnisht *Cabinet* of the *Batavian Remonstrant* writings, (g) or not sticke to be beholding to very thieves, *viz.* such roguish pamphlets, as *fur prædestinatus*, and others are, rather then you will want materials for invectives against *Calvin*, *Beza*, *Twisse*, &c. Yet pray, Sir, why should you expresse your sense of indignation, against, as you say, *true litterall expositions* of some *Texts of Scripture*, of those (*vid.*) or the like enumerated by me, p. 103.? Know you not that *bonus textuarius est bonus Theologus*? and that *sensus scripturæ est* (b) *tantum unicus, & grammaticus*, where the letter is not plainly *metaphoricall, typicall*, or contrary to other more plain places, and the cleare analogy of faith? But belike when all your *Socinio-Grotio-Percian* glosses and Annotations shall be compiled together, and be published

(g) *Scripta Synodalia Remonstrantium. Fur prædestinatus*, tied to the taile of the book quoted by Mr *T. P.* as to *Andrewes* his book

(b) *Vide Dr* Amef. in *Psalm.* *secundum.*

(i) Dr Twisse lib 2. div. gr. 2. cap. 5. p. 53. quasi vero operosa demonstratione opus esset ad illud confirmandum de quo né libertini quidem dubitant, nempe in hac palestra dominabitur Bellarmin (una cum socio suo T. P.) & egregiam laudem refert de triumphatis prodigiosis quibusdam hostibus & chimericis, quales forsitan ne Hercules quidem unquam aggressus est, quales etiam unica tantum in terris regio suppeditat, quæ dici solet utopia, quales denique parturit & parit imaginatio. Interea forsitan his artibus hoc tandem lucrabitur, ut non pauci talibus insidiis & dolis capti, ad injustas quæ Bellarminus ingerere cupit, suspicionem de nobis concipiendam eo facilius inducantur, quasi nos minime puderet, Deum peccati insimulare, adeoque omnia flagitia Deo autore fieri palam profiteremur: sed notetur imprimis sequela à D. T. P. nostro. Sed non ipsi Pontificii Bellarmino modestiores, quotquot non omnem excusserunt fronte pudorem, hæc nobis exprobare, quæ solet Bellarminus, unquam ausi fuerant. Sed contra potius pro nobis ab istis criminibus absolvendis pronuntiant. Sic enim nos excusat Gabriel Vasquius, quamvis & ipse Jesuita in 1. disp. 99 cap. 4. Cæterum observandum est, non omnes hæreticos nostri temporis docuisse Deum esse autorem peccati, ut peccatum est, sunt enim qui planè dicunt, peccatum ut peccatum, non esse in Deum, ut in causam referendum, sed tantum Deum esse causam operis peccati, eo modo quo supra explicuimus ex mente ipsorum. Ita docet Beza aphorismo illo 33. Calvin l. 3. Instit. cap 23. sect. 9. Zwinglius in Serm. de providentia, cap. 6. Similia producit ex Suarezio, &c. Idem ergo de indiculo à T. P. exarato contra D. Calvinum & Twissum possumus pronuntiare, quod simili occasione protulit D. Prosper contra Augustini adversarios. Prosper in Resp. ad objectionem vicesimam, contexunt, & qualibus possunt sententiis comprehendunt in aptissimarum quarundam blasphemiarum prodigiosa mendacia, eaque offendenda & ingerenda multis publice privatimque circumferunt, asserentes talia in nostro esse sensu qualia diabolo continentur Indiculo.

shed, for the clearing of the forequoted places, and the putting of milkie, mild *Socino-Arminian* glosses upon them; the *plumbeus cerebrosities* of the now Protestant reformed world, will be better indoctrinated, and recede further from the words of those Scriptures, but approach nearer to the genuine sense of them. *Credat Judæus Apella, non ego.* And thus have I done with this your seventh Section, and I might say too, with all this your first Chapter, wherein I have and shal at every turn be forced to meet and scuffle with the *Don Quixot* you mention, Epist. 2. *ante publicam edit.* and of which you may read in my last abused friend, Dr *Twisse*, upon the very like occasion writing against Jesuit *Bellarmine* (i) whom you imitate in this: But

for my life I cannot light upon the faire *L. Helena περὶ μαχῆς* you talke of to me in the same letter, unlesse (as I thinke) to you it be the slurring of all the faire names of all the men of renowne, who have been active in the first or *second reformation*; p. 35. And the enjoiment of this your *Helena* by you, *haud equidem invideo, sed miror magis*, how have you dared so publickly to do it, after such great *protestations* of affection, both to the first & latest reformers. But of this, *verbum sapienti*

sat

sat est, verbum haud amplius addam. (p. 121.)

Falleris aternam qui suspicis ebrius arcem
Subruta succensis mox corruet ima sigillis.

Answer to *sect.* 8. p. 11. *&c. usque ad finem capitis primi*

You have from hence to the end of the first Chapter, an excellent cause to maintaine against Sir *Nicolaus Armo*, asserting *God to bee the author of sinne*, and therefore I could heartily wish your arguments, from *Scripture*, *reason*, and *authority* against him, were somewhat stronger then they be. However I will not shew you the flawes of them, not only lest my book out-swel the printers minde to commit it to the presse, but lest another day you should as well give it out against me, as you have done against my betters, that you have not the better of the cause, whilst against Sir *N. N.* you plead *God not to be the author of sinne*. I'll therefore rather take you off from your dispute with a *plaudit*, and with an *egregiè Dom. magister, hac tibi sufficiunt. Egregia tibi laus, & spolia ampla debentur.* By my consent, because *omnia levia tendunt sursum*, for your great conquests obteined against that formidable Knight, by *Scripture*, *reason*, and *authority*: So soon as ever a new *Capitol* shall be erected to *Jupiter Hammon*, you shall enter the citadel, *tanquam victor ovans*, with the acclamations of the people following you, *veni, vidi, vici*. But yet I must needs say that *Calvin* and *Twisse*, and their copartners, who maintaine God to will sinne, in no other sense then that of *Austins* (*k*)

(*k*) Augustin. *ad* Laurent. *cap.* 95. *Non fit aliquid nisi Omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo. Nec dubitandum est Deum facere benè, etiam sinendo fieri quæcunque fiunt malè.*

that nothing fals out but what God wils shall be, either by his reall effecting of it, or his *voluntary permission* of it for his own glory; who maintaine this determining of sinne, just after the rate that my most reverend friend (*l*) most pithilie, and yet fully expresst their sense: (whose words I do the rather give in the margent, because that book is not easily to be had, or in many scholars

(*l*) Dr *Ames* unto whose memory I owe much. Thus then hee in his *disceptat. scholast. cum Grevenchov.*

lars hands.) I say I most needs believe, that they, and such as they take themselves to be nothing concern'd in any of the *Scriptures*, *reasons*, or *authorities*, which you bring against them; and were they alive, I doubt not but they would denie that which you say, p. 15. *that you shot somewhat further then you aimed*, (which certainlie was but to *calumniate them*, *and to asperse their writings*) though they would be agreed upon the Question, that by many furlongs, you never came neer the question debated between you and them. I may therefore bee allowed to afford you some orthodoxy (who have elsewhere but little of it) in your flourishing fears against Sir *N. N.* and shall not find my selfe necessitated any further to quarrell at the text of your 8, 9, 10, 11, 12. Sections, then I can discerne a quarrelsome Spirit working in you, against the sound tenents of the Christian orthodox party of the *first or second reformers*, whom you like not as appears, p. 35. and therfore in reference to your Sect. 8. p. 11. give me leave to say, 1. That I like your text better as it lies in your *letter*, then I like your marginall glosse, either out of your admirable *Gravina* as you call him, Epist. 2. about the commending of whom, and your designe in it, you will give us a more fitting opportunity to speak elsewhere, in answer to p. 28. of yours, or your Saint-like *Andrewes*, of which something too must be said, because of the *epithite* imposed upon him by you, p. 47. The former speaks indeed, as to the forepart of his saying, conformable to the most usuall phrasiologie of the scripture and the antients, (*l*) which say not much or often, that God doth *predestinate men unto sinne*; the phrase of predestination mostly both in scriptures and the fathers, denotes only such things as God will effect

edit in 4to, p. 50, 51. *opponis obsoletum de peccati præscientia & prædeterminatione. Cui ego respondebo, parcius multo in scripturis declaratum esse, quid Deus de malo quam quid de bono apud se decreverit, satis igitur esse, si de bonis nobis constet, licet malorum origo intellectum nostrum fugiat: deinde, non est eadem ratio futurorum bonorum & malorum; bona enim sunt ex virtute positiva, quæ semper cum suis effectis ab efficaci Dei voluntate fluit, sed mala ex defectu sunt oriunda, atq; adeo qua talia non pendent ab efficaci aliquo decreto: quicquid habet entis positivi, ab efficaci decreto pendet; quicquid puræ negationis, ex ejusdem decreti negatione sequitur; quicquid verò privationis & pravitatis in sese continet, peccatoribus ipsis debetur in Solidum. Dico igitur ipsa peccata cognosci in decreto Dei, absolute definiente illud quod iis inest boni, & ipsius mali permissionem. Ipsum etiam peccatum, quatenus non quà peccatum, a Deo præsinitur, in ipsa etiam præfinitione cerò videtur, & aliquo modo dici potest decreti illius consequens, effectus autem nullo modo. Vult Deus actus bonos, & quà actus & quà bonos, malos quà actus non quà malos, Sic Augustinus hanc objectionem solvere solebat sem. per. Sæpius etiam à Pelagianis eadem occinebatur ipsi cantilena ut videre est contra Julian. 3. 5. & 5. 2 & de lib. arbitr. lib. 2, 19, 20.*

(*l*) *Auguſt. Enchirid. In sua quæ falli mutarive non potest præscientia, aliter futura sua disponere, illud omnino nec aliud quicquam est prædestinare.*

effect and doe, and that in reference to *mans eternall condition*, and not such things as God *determines* to *permit*: But for the other part of his saying, that God doth *not prædestinate or predetermine men unto punishments*, is both contrary to manifest Scripture, *Rom.9. 12. Jude 4.* &c and to pious antiquitie(*m*)and the later *Valentine* Councill, who understood the opinions of the antients in this matter, as well as the admirable *Grotius*; they sticke not to affirme, that God did prædestinate wicked men to punishments for their sinnes. 2. Your second Saint-like *Andrewes* is out, when hee will needs have *Rom.11.33.*only applicable to *prædestiton* or *election*, when as by the *series* of the discourse, unto which the words are a conclusory *Epiphonema*, they are as well applicable to *reprobation* as to *election*, if not more, as appeares by *ver.* 32. to *reprobation* then to *election*. 2. None of your opposites quoted by you, had used the phrase of prædestinating unto sinne, nay, in the sense of the *Arausican* Councill quoted by you, p. 16. condemn it, and therefore you might here very well have forborne your verball criticismes. 3. Your conclusion here, God is no where said to *prædestine* to sinne, *ergò*, he doth only in your *speculative* æquitable sense, p.14,15 permit sinne, and not voluntarily decree, that it shall fall out, and that he will have the ordering of it, is as valid a conclusion, and yet thus you must draw your *ergò*, if you will conclude any thing against *Calvin* or *Twisse*, as that *Baculus stat in angulo, ergo Sacerdotes non debent nubere*, and look you to that formidable *ergò*, who are said to be against all second *marriages of ministers*, sect.12. p.12,13. I might as quickly glide off from your sect. 9 p.12. and turne it off as I did, the former, as being *nihil ad Rombum*, because *your premisses and conclusions*, notwithstanding your best care promised, p.7. that they should be fast twisted together, hang together like *ropes of sand*, and if I may use your hated *Calvins* phrase, are *desultationes à gallo ad Asinum* (*n*). If I may but suspect, that you intended a dis-

Joh. Scot. in *Hist. Gottesshalci. Edit. à D Usserio, p.128. prædestinatio semper in bonis, semper in operibus suis, &c. Sic Synod. Valentina. ib. p.180.* (*m*) Augustin. *ad Dulcitium, Epist.61. Deus occulta satis dispositione, sed tantum justâ, nonnullos eorũ pœnis prædistinavit extremis &c. & Tract 48. in Joh. Quomodo dixit vos non estis ex ovibus meis? Quia videbat eos ad sempiternum interitum prædestinatos, Tract.107 filius perditionis dictus est traditor.*

(*n*) Calvinus contra Libertinos.

pute against forsooth your blasphemous catalogue, set downe, p. 10, 11. *Meum est quem recitas,* (you know, Epist. 3. *de Fidentine libello*;

Ast male dum recitas incipis esse tuus,

for thereagainst *Calvin* and *Twisse*. God every where professeth that he wils not sinne, commands it not, approves it not, *punisheth it, expostulates against it*, &c. *ergò* he doth not so much as *determine* or *will*, that sinne should by his permission fall out by the *voluntary wilfull wils of wicked men*, is a conclusion which makes me cry out, *nimium me nemore Pelei*. 2. I have elsewhere answered to the scriptures which you produce here out of *Psal.* 81.13. *Isa.* 5.3,4. *Ezek.* 18.2,29. when as you brought them forth in your first papers, more stronglie for the carrying on the designe, which there you were upon, and yet so mistooke the Texts, and expounded them worse, then either a Jewish Rabbi *Kimchi* on *Isa.* 5. or the *Batavian Remonstrants* in their Synodick writings, I list not (as much leisure as you may take me to have) *eandem ferram reciprocare*. Those writings may in due time see the light, if it shall be judged fitting. 3. From your 19. line of p. 12. almost to the end of your 10. sect. p. 13. you set upon such a desperate way of *railing, ranting*, nay, of diabolicall blaspheming of the *footsteps of the anointed*, I mean of the counsels and unknowne footsteps, *Rom.* 11.13. *Psal.* 77.19. of the high almightie holy one (upon a wilfull mistake and misrepresentation of your adversaries tenents about them) as that you seeme to me, to have taken up a resolution, to blaspheme downe *all the rail-ing Rabshaka's*, who some say was an *Apostate* from the *true religion* (*o*); and you confesse you were once in *Calvins* way, p. 24. and so in some sense you be an *Apostate, optimi vini pessimum acetum*, none likely such stomackfull opposers of Gods truth, as those who have forsaken the way of his *righteous word and commandements*. All the scoffing, Atheisticall *Lucians*, the wanton *Satyrists*, the furious *Bolseri*, the wild *Rogusii praedestinated*

(*o*) R. D. Kimchi *in Isaiah.*

deſtinated thiefe (p) or any whoſoever at any time, may, as it were for a fee (q) have ſet their tongues to ſale in the behalfe of the Devill, and the reprobates, for the prompting them with arguments (as if of their owne accord they could not finde them faſt enough) to diſpute againſt his juſt, but unconceivable Soveraigntie; unto all which diaboljcall rhetorick, I might juſtlie anſwer (and the Apoſtle and other holy and wiſe men would beare me out in it) with *ſilence* (r) or at leaſt with *O homo quis tuves qui reſpondeas Deo?* which of all other anſwers would be the ſolideſt & the fitteſt (ſſ) *ſcrutator majeſtatis opprimetur à gloria*

(p) *Fur prædeſtinationis*, &c. 23. *Bonæ iſtæ voluntates Dei in cerebro meo perpetuo mo luerunt, ſonuntq; veluti mola aſinaria. &c.*

(q) As one ſaid well, in the Synod of *Dort* upon the like occaſion, that the Remonſtrants did behave themſelves *tanquam conductitii & proborum patroni*, ſo doth *T.P.* a new advocate to thoſe kinde of Clients.

(r) Aug. *Enchirid. ad* Laurent. *cap.* 99. *Hoc autem qui quis reſiſtit, tanquam propterea malus non videatur eſſe culpandus, quia Deus cujus vult miſeretur, & quem vult obdurat. Abſit ut pudeat nos reſpondere quod reſpondiſſe videmus Apoſtolum. O homo tu quis es qui reſpondeas Deo? Numquid dicit figmentum &c. Hoc enim loco quidam ſtulti putant Apoſtolum in reſponſione defeciſſe & inopia reddendæ rationis repreſſiſſe contradictoris audaciam, ſed magnam habet rationem quod dictum eſt, O homo tu quis es? & in talibus quæſtionibus ad ſuæ capacitatis conſiderationem revocat hominem, verbo quidem brevi, ſed reipſa magna eſt redditio rationis. Si autem non capit hæc, quis eſt qui reſpondeat Deo? Si autem capit magis, non inveniet quod reſpondeat* (ſ) G. Vocetius *in reſponſ.* Belgica *contra* Tilen. Ames *præfat. ad reſcript. ſcholaſt. Si cum Diabolo mihi Altercandum eſſet (non auderem ego non auſus eſt Michael Archangelus ille Jud. 9.) in iſtoc genere par pari reponere: Divino præſertim nomini, tam fœdos titulos, imagines ve ſub quocunque prætextu, vel verbis, obducere & applicare. Spiritum & reverentiam Jehovæ non ſapiunt, non olent hæc tam prophana, quæ ne nominari quidem inter nos debent, ſicut decet ſanctos: Judicis illius referre videntur mores, qui Deum non timebat, nec hominem reverebatur, Luke* 18.2. And thus according to this ſtaring hairebraine Divinity of yours, the rule of a mans acting muſt be given him after the act is done, and not before he is to goe about it.

Snailes (unto which one well compares theſe foule blaſphemous ſlimie injections) are better trampled upon, then leiſurelie drawne out of their impure naſtie cottages, which they carrie upon their backes: Yet leſt you, and the infernall black *guard* at your heeles, ſhould vapour as if you had champion Goliath-like routed all the hoſt of *reformed Iſrael*, by your invincible arguments I thinke it not amiſſe to return ſome Anſwer, howbeit as briefliie as poſſiblie, I can; And that for fear of defiling my ſelfe with the pollutions of your execrable lines; he that toucheth pitch, you know can-

not but be somewhat bepitched; and *ergò*, 1. Though you seeme to have a marvellous good minde to denie that God hath a *secret* wil, as wel as a *revealed* wil, and therefore here and elsewhere, p. 24. and p. 33. are still nibling, Serpent like, *Gen.* 3. 15. at the heels of that received distinction, of *voluntas signi*, and *voluntas beneplaciti*; or, as it is by others expressed, *voluntas præcepti, & decreti*; yet whensoever you shall γυμνῇ τῇ κεφάλῃ, down-right denie this distinction, as it is by orthodox divines used and applied, I hope as I have done in answer to your first papers; so shall I elsewhere, more in answer to these, prove you must fall upon grosse and flat Atheisme. But of this when we come to examine your p. 24. 2. When, where, or how will you, or any of your broken faction, prove that the two wils, you mention, of *secret or revealed* will, are not only divers and distinct from each other, but contrary to each other about the same acts. Whereas the object of the *revealed* wil (for example) is, that this or that shall be the dutie of the creature to do, or to leave undone by sin, the object of the *secret wil*, that this or that shal come to pass. What shew of contradiction is here betwixt those two wils? Are the objects of the one or the other the same? or is the manner of Gods acting toward the fulfilling of what he commands to be done, by his grace, *giving to will and to do, and that meerly according to his good pleasure*, *Phil.* 2. 12. the same with his manner of working in those who keep not his commandments, & by him are left to walk, not in his, but their own waies? For shame cease to wrangle rather then reason after this order. 3. But then how much less will you be able to prove that monstrous & hideous assertion of yours, that the *positive will of God*, viz. that which is so (for of that is the dispute) *in Gods counsell and mind, ought to bee done*, viz. by way of dutie by the creature? for so you must understand it, or else you object nothing. A thing both 1. Unlawfull for any creature to do, *Deut.* 29. 29. *Isa.* 8. 20. 2. And an impossible thing for him to know,

but

but by the event, and that is after it is done: For no other way can he know what Gods ſecret will is concerning future events, unleſs by an immediate revelation given him before hand, or a ſpirit of *prophecy*, which I ſuppoſe you will grant me, *reprobates have not*, though you will here needs ſuppoſe that *reprobates* doe certainely know themſelves to be ſo; and that they are ſo well acquainted with Gods ſecret will, and ſo obedient to it, as that they know, and doe the evils which they muſt doe. Well may enraged *Maſſilians* of old (*t*) and a wicked, roguiſh, wild *fur prædeſtinatus*, condemned to the Gallowes, as is ſaid, reaſon of late (*u*). But it becomes not him to reaſon ſo, who pretends to have out-witted all the rabble of *half-witted prædeſtinarians*, page 10. of your firſt papers; and by the conſideration of *Calvins Decretum horribile*, p. 24. to be frighted *into his once loſt wits againe*. A frightfull wit of your owne you have. 4. As for the Atheologicall ſport you make, and others uſe to make with the diſtinction of Gods *antecedent and conſequent will*; to that I have ſpoken ſomewhat largely elſewhere in my firſt papers, and may perchance add ſomewhat more, if need ſhall bee, when I come to your p. 27. where wee are troubled with it againe, and me thinkes you ſhould not ſo unhandſomely have forced it in, in this place, unleſſe you had been diſpoſed to have cuffed your owne objection, about contrariant wils, which will be found no where to bee ſo, but in your diſtinction of *Antecedent* and *Conſequent* will. We know and teach *Jam.* 1. 17. *That in God there is no variableneſſe or ſhadow of changing*. 5. What therefore is now become of your objecting, either in your firſt ſcrible, or your laſt *Gnoſticiſme*, *Marcioniſme*, *Manichæiſme*, or elſewhere of *Stoiciſme*, and *Turciſme*, p. 55. unto the *reformed*. (O how you love them!) when as your owne reaſonings here, and elſewhere, are juſt the cavellings of your owne objected *Marcionites* mentioned by your owne *Tertullian* againſt the Catholiques, and

(*t*) Fauſtus *lib.* 2. *cap.* 6. *ſub pietatis fronte Gentilitatis fatum, & inter gratiæ vocabulum abſconditum erit fatale decretum.*

(*u*) *Fur prædeſtinatus*, p. 24. *Tutiſſimum arbitratus ſum ſemper efficacem Dei voluntatem ſequi, ne fruſtraneum laborem caperem.*

and are nothing elſe but the *expoſitions* of the *Semi-pelagian Maſſilians* (x) againſt *Auſtin* and his party, which once more you take up, to ſpit them out upon the *Proteſtants*? But I pray you, before you object, as you doe, p. 12, 13. abſolute *Reprobatarianiſme* to any, have you ſo much as any where attempted to ſtate in what ſence your Adverſaries whom you oppoſe, p. 9, 10. maintaine abſolute *Reprobation*? As I bleſſe God I have taken ſome honeſt paines about ſtating the Queſtion about abſolute *Election*, in my firſt papers, by which this other about reprobation, will bee the more eaſily determined, and which Dr *Rivet*, according to the mind of the moſt, doth very pithily and ſuccinctly ſet downe (y). 2. Is not this a French tricke of yours,

learned perchance from your French Maſſilian Monſieurs, who in like ſort upbraided the Catholiques with an hereſie of their owne forging, which they called abſolute *prædeſtinarianiſme*: As may bee ſeen in Hiſtor. *Gottheſchalci*. 3. Why ſticke you not to the firſt fine epithite given to your adverſaries, whom you call the *halfe-witted rabble of abſolute prædeſtinarians*, p. 10. of your firſt papers? 4. Your odious reaſoning out of *Tertullian à minore ad majus*, that it *had been better and more reaſonable*, &c. Will, 1. Bee of ſome force againſt us, when you ſhall have proved, that Gods

voluntary

(x) Canes ait Tertullianus *adverſus* Marcionem, *lib.* 2. *cap.* 5. *quos foras Apoſtolus expellit, latrantes Deum veritatis, hæc ſunt argumentationum oſſa, quæ obroditis, ſi Deus bonus & præſcius futuri,* (And as well may we ſay, as we ſhall heare anon out of *Auſtin*, *prædeterminans futurum*) *& avertendi mali potens, cur hominem & quidem imaginem & ſimilitudinem ſuam &c. Paſſus eſt labi de obſequio legis in mortem, circumventum a Diabolo? Si enim bonus qui evenire tale quid nollet, & potens qui depellere valeret, nullo modo eveniſſet, quod ſub his tribus conditionibus divinæ majeſtatis evenire non poſſet. Quod ſi evenit, abſolutum eſt è contrario Deum neque bonum credendum, neq; præſcium, neq; potentem* (].) Vinc. *Object.* 4. *apud* Proſp. *Quod major pars generis humani ad hoc creetur à Deo, ut non Dei, ſed Diaboli faciat voluntatem. Object.* 5. *Quod peccatorum noſtrorum autor ſit Deus, eo quod malam faciat voluntatem hominum, plaſmat ſubſtantiam quæ naturali motu non poſſit niſi peccare. Object.* 6. *Quod Deus tale in hominibus plaſmat arbitrium quale eſt Dæmonum, quod proprio motu nihil aliud poſſit vel velit niſi peccare. cap.* 14. *Qui Evangelicæ prædicationi non credunt, ex Dei prædeſtinatione non credunt, & quod ita Deus definierit, ut quicunq; non credunt ex ipſius conſtitutione non credunt.* (y) *In diſputationibus* 13. It's a ſawcy way of reaſoning, (yet none of *Tertullians*, as is plaine by that of your owne in the margent, *Quis iſte Deus tam bonus ut ab illo malus fiat?*) to tattle what is better or worſe for God to have done, when once it ſhall from Scripture be made evident what God wils, as it is plaine enough that God wils that ſin ſhould fall out.

voluntary decree of permitting ſinne to be done, which is *terminus diminuens*, makes him to be the principle or author of evill; which becauſe that he doth not wil to doe or effect it, but only determine that ſinne ſhall be done, (z) not as a duty, but as a fact that ſhall fall out by the ſinfull will of the creature, which makes only the ſinning creature the ſole *efficient* cauſe of his ſinne (if there can bee an *efficient* of that, whoſe very being is conſiſting in a *deficiency*) makes God only to bee the cauſe of its permiſſion and regulation. 5. Of Gods *decreeing of puniſhments without all reſpect to ſinne*, and of his neceſſitating *of his creature* to ſinne, termes of your owne coining, which you would make the world believe, you tooke for the owned currant coine of your Adverſaries; we ſhall be forced to ſpeake to this often enough in the ſequel, *ad* Sect. 10. p. 13. For all *the leiſure which you conceive me to abound* with, p. 4. I am ſure I am not at leiſure in reference to *James* 1. 13, 14. fully to open in what ſence God may ſome way be ſaid to tempt unto ſin, and yet not be the author of ſin: He that hath a minde to ſee that fully and ſatisfactorilie done, let him conſult with Dr *Twiſſe* againſt Mr *Howrd*, from p. 17. *uſque ad* 28. (a) 2. *In tranſcurſu*, I can run and yet read, that you have a months mind, that *Calvin* and *Twiſſe* ſhould be jumbled together with the modern *Ranters*; but ſooner will you and the *moderne* Jeſuites agree, *& in unâ ſede morari*. 3 I cannot conceive to what purpoſe you quote, 2 *Cor.* 10. 3. Is that promiſe made at randome to every man, or to the elect and beleevers onely? but I forget, that according to your firſt and ſecond papers, all are or may be elect? My wonderment is, if this may paſſe for truth, why any are damned, or bee overcome by temptations. 4. I cannot finde, but your wicked wanton reaſonings out of *Terence in Eunuch.* and upon that account too, of what you have out of *Cornel. Agrip.* makes full out as much againſt the *præſcience of evill*, before it fall out, as againſt the *prædeſtrumination of it*; and *Auſtin* hath been

(z) *Non facere, ſed in bonum finem ut fiat permittere. Quo ſenſu ſecundum Auguſtin. & veritatem ipſam, bonum eſt malum eſſe. Magna opera Dei & exquiſita in omnes voluntates ejus, ut miro, & ineffabili modo non fiat præter ejus voluntatem, quod etiam ſit contra ejus voluntatem, quia non fieret ſi non ſineret: nec utiq; nolens ſinit, ſed volens, nec ſineret bonus fieri malè, niſi omnipotens etiam de malo facere poſſet bene.*

(a) See interpreters reconciling thoſe two places 2 *Sam* 24. 1. 1 *Chron.* 21.

(b) Augustin. l. 2. de pers. sanctor. cap 15. Ayunt (viz. Semipelagiani) neminem posse correptionis stimulis excitari, si dicatur in conventu Ecclesiæ, &c. Ita se habet de prædestinatione definita sententiâ voluntatis Dei, &c. ista dum dicunt ita nos à confitenda Dei gratia, id est, quæ non secundùm merita nostra datur, & à confitenda secundum eam prædestinationem sanctorum, deterrere non debent. Sicut nos deterremur à cõfitenda præscientia Dei. Si quis de illo populo sit loquatur, ut dicat, sive nunc rectè vivatis, sive non rectè, tales vos eritis postea, quales vos Deus futuros esse præscivit, vel bonos si bonos, vel malos si malos. A notable place confuting many of your perverse wranglings, unlesse you have a minde transilire in Castalii, & Socini Castra.

been full out as stupid as my selfe in thinking so (b). 5. Whilst *per charientissimum* (as your word is *Epist.* 2. before publicat.) you say you dare not say, and yet you doe say by the mouth of a wanton whisling *Yonker*, whom you bring upon the stage, *Quid si hæc voluit Deus?* You give me just occasion to say, that I have reason to believe your mind to be worse in the objection, then the very minde of that lewd Atheisticke lad, whose spokesman you will needs be. It is a thousand to one, but that Ethnick lad, for the excusing of himselfe in his *frolicks* (as he cals them) conceived that he might apologize for himselfe and his debaucheries, from the examples of such gods, whom he was bid to worship, and who yet willed to approve of the worst of sinners, by their owne acting of them: Witnesse *Jupiter*, *Mars*, *Vulcan*, &c. of whom your owne good author, *Terence*, explaining himselfe, hath it thus, it's no matter for Englishing such passages; if any reverence of divine Majestie were left in you, you would tremble to make such parallels, *Terent. in Eunuch. Dum apparatur virgo, in conclavi sedet suspectans tabulam pictam, ubi inerat picturæ hæc, Jovem quo pacto Danaem misisse quondam aiunt in gremium imbrem aureum: egomet quoque id spectare cupi, & quia consimilem luserat jam olim ille lusum, impendio magis animus gaudebat mihi, Deum se in hominem convertisse, atq; per alienas tegulas venisse clamculum per impluvium, fucum factum muliori. At quem Deum? qui templa cæli, summa sonitu concutit. Ego homuncio hoc non facerem? Ego illud verò ita feci ac lubens. Hactenus verba illius in Eunucho.* 2. Will not the workings of the very consciences of such sons of *Belial*, *Rom.* 2. 15. whom you abett in their sportings against Gods counsels and decrees, tell them one day that you are to be abhorred for putting such *Sophismes* and *Paralogismes* into their heads, whereas their hearts tell them, that notwithstanding all that Divines have delivered about Gods prædetermining of sinne, they were free and unconstreined enough in committing of it,

it, and in running out to those *excesses of riot*? 1 *Pet.* 4.4. *Et tamen illa libertas non tam erat libertas, quam contumacia dicenda.* So *Austin.* Did not those very heathens, who acknowledged fate in a higher degree then ever Christians have, or need to doe(*c*), yet from the convictions of their owne consciences, blame themselves for their sins. Witnesse for this Queen *Jocasta* in *Senica*, who anon after she had complained of her hard fates, yet withall professeth, that if God the Creator of all, should make his wrath breake forth against her, and strike her with a thunder-bolt from heaven, yet this were no sufficient punishment for her sinnes.

Non ipse mundum concitans divum sator
Coruſca Sava tela jaculetur manu,
Unquam rependam ſceleribus pœnas pares.

6. Did not *Austin* long agoe against his way, meet with such blasphemous, scurrilous waies of reasoning, and reject them with highest indignation and scorn (*d*). 7. What more mysterious piece of iniquity was there ever committed in the world? or can there possibly be committed, then the killing of him who is, and is truly called, the Lord of glory? 1 *Cor.* 2.8. and yet saith not the Scripture expresly, *Acts* 2.23. that though he was *crucified by wicked hands*, yet he was delivered up, by the determinate counsell and foteknowledge of God? *Acts* 4.27. *Herod* and *Pontius Pilate*, with the Gentiles and people of Israel, were gathered together, for to doe whatsoever thy hand and thy counsell determined before to be done (*e*). But perchance by the helpe of some, not *too litterall exposition*, of which, p.11. you will make a shift to get off something more handsomely then ever *Arminius* did, who is forced to grant, that Gods counsell, notwithstanding, it might so have fallen out, as that *Pontius Pilate* and the Jewes, should never have crucified Christ (*f*). 4. As concerning the discomposednesse *of your mind*, and your *fearfulnesse* to have so much as repeated these bold

(*c*) Prosp. *ad objectionē primam Gallorum. Prædestinationem Dei nullus Catholicus negat: fatalem autem necessitatem multi etiam non Christiani refutant, proinde qui prædestinationis nomine fatum prædicat, tam non est probandus, quam qui fati nomine veritatem prædestinationis infamat; viderit noster, T.P.*

(*d*) *In Psalm.* 31. he blames those, who, when they are found in their sinnes, say *fatum mihi fecit, stellæ male fecerunt*, but saith hee, *Quid est fatum, quæ sunt stellæ? Certè istæ quas in Cælo conspicimus, & qui eas fecit? Deus: quis eas ordinavit? Deus: ergo vides quod voluisti dicere, Deus fecit ut peccarem Mars homicidam; Venus adulterum.*

(*e*) August *Epist.* 48. *ad* Vincent. *& de grat. & l.b. arbitr. ad* Valent. *cap.* 20. *Quum pater tradiderit filium, & Christus Corpus suum & Judas Dominum, cur in hac traditione Deus est justus, & homo reus, nisi re una quam fecerunt, causa non una est ob quam fecerunt*

(*f*) Jac. Armin. *Respons. ad Artic.* 31. *Nego ossa Christi respectu decreti divini confringi non potuisse, &c.*

 expressions

expreſſions, but to good purpoſe; I ſhall then have cauſe to beleeve you, (*Siquidem novi ego Simonem & Simon me*) when as that good purpoſe of yours ſhal not appeare to bee the defaming of thoſe mens names and writings, who will live in the hearts of all Gods people, when the memory of all your wicked cavillings and ſcriblings againſt them ſhall rot, and your name *be written in the duſt*. 2. When as you ſhall have proved your ſelfe to be a more *dutifull* ſonne to your *mother the Church of England* (whom Spaniell like you fawne upon for your owne ends, and ſo farre as ſerves your own turne) even whilſt you oppoſe the Articles of her faith, as we have ſeen, and ſhall ſee, p. 16. then contrary to her adviſe in her 17. Article, to put *curious and carnall* perſons, (ſuch as are ſure the wantons you conjured up to reaſon againſt prædeſtination, p. 13.) 'upon the continual having before their eies, 'the ſentence of Gods *predeſtination*, whereby the De-'vil doth thruſt them into deſperation, or into wretch-'leſneſſe of unclean living, no leſſe perilous then deſpe-'ration.

Sect. 11, 12. p. 14, 15.

FRom Scripture, which had as well left you, as you it, whilſt you were ſlandering of your graver brethren, and upon that occaſion launching out into depthes to high for you, and laſhing of truths which you did not, or would not underſtand, you come to reaſon (or as I who endeavour after my plaine and blunt faſhion, to call things by their proper names (g) to *Treaſon*) againſt the *Majeſty* and *Soveraignty* of the Almighty, and his holy workings, not of *ſinne* (to hell let that blaſphemie goe, from whence it came) but *in, about, and over it*, ſinne (as uſed to be ſaid of old) *habitat in alieno fundo*, is (if you will give me leave ſo to tranſlate it) a *very bad tenant to a good Landlord*.

(g) *Scapham Scapham, & ficum ficum appellare.*

In

In the two next Sections, *viz.* 11, 12. you doe onely three things, which any way concern me to take notice of. 1. You do ſet downe and explaine, that monſtrous opinion, which you have about Gods providence in the evill of the creatures ſinne. 2. You bring in, as to your purpoſe, an impertinent obſervation out of Mr *Hooker*. 3. You are for ſome pretended concurrence with *Beza*, a man otherwiſe as little liked by you, as his colleague, Mr *Calvin*. About the firſt which you adventure to ſet downe, p. 14. in theſe words. *You hope to make it appeare, that God almighty is ſo farre from being acceſſory to ſinne, and doth ſo many things to hinder it, that hee doth not permit it but in an equitable ſence.* And then further to explaine and amplifie in theſe, p. 15, ſo farre *from that, that God Almighty doth not permit ſinne, as permiſſion ſignifies connivence or conſent; but he permits it, as it ſignifies not to hinder it by maine force.* And p. 15, 16. [In like manner all that is done by God Almighty by way of permiſſion, is his ſuffering us to live and have that nature of the will, with which he made us. This is all that I am able to apprehend or pronounce, that God permits our ſinnes in this ſence only, and that he diſpoſes and orders them to the beſt advantage.] Now about this full and equitable declaration of yours, give me leave that I may a little keep touch in my promiſe made with you. 1. Note ſome things more generally. 2. Then ſomething more particularly. For the firſt, Though elſewhere up and downe in your booke, becauſe of your *amphibolicall* double dealing, I find you to bee ἀνὴρ δίψυχος, a kinde of two *ſouled man*, your meaning uſeth to be ſomewhat like the *Maſſe*, *Myſterious*; yet in what you let fall here, you are *apertus homo*, doe openly unboſome your ſelfe. 2. That in what you ſay about your *equitable ſence*, you doe *verbatim* tranſcribe out of your firſt papers, both as to your *Poſition*, and your ſubjoined illuſtration, p. 15. *If I ſee a man ſtealing, and ſay nothing to him, &c.* A ſhrewd *Topicall* Argument to me *tantamount* almoſt to a *Demonſtration*,

monstration, that the first papers were before your eye, as well as in your memorie, whilst you wrote these *second*, and yet p. 2 & 3. you will at no hand be known of any such matter. 3. That you will never bee perswaded to forbeare an odious representing of your reall *adversaries* opinions, (for by what law am I bound to take notice of any of your chimæricall ones?) as if they made God *accessary* to sinne, p. 14 or a conniver at it, or consenter to it, p. 15. in the usuall *acceptance of those phrases* (and you know, *loquendum cum vulgo*) as such expressions implie, *a love-liking or approbation* of the things *permitted* (*b*). Here as much as you, I am sure more cordially then you, they say, *Psal.* 5.4. *Thou art not a God that hast pleasure in wickednesse, neither shall evill dwell with thee. Hab.* 1.13. *Thou art of purer eyes then to behold evill, and canst not looke on iniquity.* They conclude as willingly as you, p. 14. though not so *thrasonically* against Sir *N.N.* whom you soundlie cuffe (*i*) *Dan.* 9.7. *O Lord righteousnesse belongeth unto thee, &c.* All that they say is, that God doth not ἄκων ἀλλ' ἑκὼν, *volens nolens*, but willinglie decree that sin shall be permitted to fall out; and in that sense be acted by the wicked wils of men, for the advancement of the glory of his justice, *Prov.* 16.4. *Rom.* 9.22,23. 2. As for any more *particular confutation* of your first dear, & cleare, Articles of your *unchristian Creed*, which we had from you, since we have had the unhappinesse to see this your last *Pamphlet*, amongst understanding Christians, *recitasse, refutasse est*. I have somewhat largely done it elsewhere, in my first answer to your first *scribble*, by Scripture, Fathers, Reasons, and even Batavian Remonstrants. Here let it therefore suffice you and the Reader, to receive *summa capitula rerum*, that if this be your All that you allow to God's *efficacious providence in evil* (I will now use no other then *Jac. Arminius* his phrase (*k*). Then 1. You will limit *the Almighty* in these matters to the same boundaries which he hath set to the children of men, so that if they can, they must

(*b*) *Qui silet consentire videtur.*

(*i*) *In your* Σκιαμαχία or Andabatarum *pugna*, you talk of, *Epist.* 3 *ante* 2 *publicat.*

(*k*) Jac. Armin. *Disp. pub.* 9. *de justitia & efficaci providentiâ Dei in malo.*

to

to their *ultimum posse*, hinder sinne, or they be guiltie. *Qui non prohibet cum potest jubet.* A thing most monstrouslie erroneous as applied to God, as (*l*) *Austin*, reason and experience shew. 2. You take the Almighty off from all kind of prædetermination and ruling of perchance more then the thousandth part of the actions which are done in the world, which, *the whole world lying in sin* (1 *John* 5.19.) are rather evill then good. You allow him onely an *after game*, when cursed men have *plaied out their play* to make the best (you force me now so to speak) of *a bad bargaine*; for say you *hee disposes and and orders them to the best advantage* (*viz.*) when they are done, as is plaine according to you, not before they bee done: And then welfare *Castalianisme* (*m*) and *Socinianisme*. 3. Then clearelie (which you say you will not doe p. 5.) *you rob God of his efficiency in many acts which are naturally good.* For then, 1. God in whom we live and move and have our beeing (*Acts* 17.) who give us ζωὴν καὶ πνοὴν καὶ πάντα, is not the sole *supreme cause* of any of these things, if once by the fault of the creature *per accidens*, sinne do but cleave to them. 2. God may not nor doth at any time punish sinne with sinne, contrary to *Rom.* 1.24. 1 *Thes.* 2.9,10. or doe any of those many things, which even by *Arminius*, (*n*) *Tilenus* and others, are granted for the avoiding of *Atheisme* in the deniall of Gods *soveraign* providence to belong to him. 4. You would make us beleeve that God hath no other waies of with-holding us from sinne, but by destroying us, *robbing us of our free will, turning us into stocks, uncreating his creature*: Which if so, pray what becommeth 1. Of all Gods diverting waies, by common and speciall providence? 2. Of all his restraining waies by Lawes, inward feares? &c. his waies of conviction by common graces? *Heb.* 6. Besides, what is done by arts and civilities, *didoceisse fideliter artes?* &c. 4. What of his converting waies of the worst of sinners, when *ex nolentibus*, he makes them *volentes*? 5. Of his preservatives

(*l*) Aug. *lib.* 5. *advrsus* Jul. Pelag *Nos certè eos in quos nobis potestas est, si ante oculos nostros perpetrare scelera permittamus, rei cum ipsis erimus; Quàm verò innumerabilia ille permittit fieri ante oculos suos, quæ utique si voluisset, nulla ratione permitteret, & tamen justus & bonus est.*

(*m*) *Vide* Felicis Turpionis *præf. in Dialog.* Sebast. Castellionis, *p.* 12. *edit. in* 120. *Ayesdorfii, An* 1578.

(*n*) *Arminius* and others, I have elsewhere transcribed at large, looke after them, *Armin. Disp.* 9. *pub. Tilenus* in no lesse then 8 positions in Collat. *cum cameron.* The Remonstrants *in scriptis Synodalibus*, who as they do all confute the æquitable sense, so let *Austin* shut up the reare in proving Gods punishing sinne with sinne, and pleading for other acts of Gods providence about sin, *lib.* 5. *contra* Julian. Pelag. *cap.* 3. *Per totum fermè caput. Nec tacetur de cæcitate Israel. Quare? donec plenitudo gentium, inquit Rom.* 11. *intraret, nisi fortiter istam pœnam negabis esse, quem si lucis internæ amator esses, non solum aliquam, sed valde magnam pœnam esse clamares. Absit ea cæcitas fuit judæis grande incredulitatis malum, & grandis causa peccati, ut occiderent Christum. Jam istam cæcitatem, si pœnam fuisse negaveris, similem te pœnæ etiam non confitens indicabis.* Similia habemus passim alibi.

servatives of the good Angels, who *per magis auxilium*, by the super-addition of greater grace preserved in their first station, which surely if it had pleased God, he could have given unto man also for the preventing of his fall? 6. Of his timelie taking men out of the world, or translating them to glory, lest as the antients were used to say out of *Ecclesiastic. Malitia mutaret intellectum ejus?* If any of these waies of hindering sin, tend to the destruction of *free will*, I beseech God demolish that *Idoll* as much in me, as ever *Moses* did the Golden Calfe, when he beat it to powder, *Exod.* 32.20.

2. As for what you in the *second place* quote out of Mr *Hooker*, I am sure enough of it, were it not that you were a *Platonick* lover (you see I borrow a fine phrase from you, p.24.) rather of his *Ecclesiasticall policy*, then of his Divinitie, you would not have made him your *spokesman*, who saith nothing to God's *meere Speculative permission of evill*. I think you would rather have *snibbed* him for his so profuse *commendation* of *Calvin*, as you know we have had out of him. 2. All that he saith, hath been most readilie consented unto by men, because in another *Classe* of Church-policie, lesse liked by you (*o*): For what saith he in effect but this? 1. That though considering all inferiour *causes and things*, as they stand in subordination to God, his absolute will is the cause of them; yet as they stand in relation to each other, so they have many other causes and lawes besides God's *absolute will*. In a word, God's absolute will is the sole cause of the making of his decrees; (and it is Atheisticall to say otherwise, even *Arminius* himselfe being judge (*p*) but there be many causes besides of the *execution* of his decrees. If to this true and undeniable assertion, you would but take in what all your adversaries will as willingly yield unto you; that God in his absolute decrees, the results of *his will and wisedome and prascience*, doth not only determine all things and actions, but their severall modalities too, as to the manner of their being, whether as *necessary*, *contingent*,

(*o*) Let one, who hath been long an *Advocate* for Protestants, speake in his way for the rest, D. *Ames. Rescript. schol. ad Grevinchov. cap.* 3. *Dico igitur quod & antea dixi, recte à scholasticis hæc ita exponi, ut non sit assignanda causa divinæ voluntatis ex parte actus volendi, quamvis potest assignari ratio ex parte volitorum in quantum scilicet Deus vult esse aliquid propter aliud, Th.* 1. *q.* 23. *a.* 5. *Quo sensu recte è etiam dicunt, Deus vult hoc esse propter hoc, sed non propter hoc vult hoc. q.* 19. *a.* 5. *illud ordinationem unius rei ut causæ ad aliam affectam notat, hoc verò motum ipsius voluntatis divinæ ab externo medio, quod jure dixi indignum Deo & absurdum.* (*p*) Armin. *Disp. publ.* 4. *Thes.* 51. *Non movetur à causâ externâ ut velit, non ab efficiente alio, non a fine, qui extra ipsum sit, ne ab objecto quidem quod non sit ipse. Recte* Augustinus (apud Lombard. lib. d 45.) *Qui causam quærit voluntatis divinæ, aliquid majus eâ quærit, cum nihil ea majus sit. Et si habeat causam voluntas, est aliquid quod antecedit voluntatem Dei, quod nefas est credere.*

contingent or *voluntary*, (and ſo that his decrees are the ſupreme cauſe not onely of all neceſſitie, but of all contingencie and voluntarineſſe too (q). I know, you out of your *Jac. Armin.* would not keep ſuch a pudder as you doe, about *neceſſity* and *freedome*, as if it were impoſſible they ſhould proceed out of the womb of one and the ſame decree, *caderent omnes de crinibus hydræ*, but of this when I come to your, p. 47, 48. 3. As for what you ſay, p. 14. that no other reaſon is knowne to us of Gods works, beſides his *abſolute will*, and that hee workes all things according to the counſell of his will. 1. The latter part of this ſaying is moſt true, and ſtrenuouſlie pleaded for by your enemies, eſpeciallie by *Calvin* (r) who was not ſo mad, as all along you would have the Chriſtian world beleeve hee was, as to hold that Gods *wils and decrees* were abſolute from all *true* and *right reaſon* known to God, though from all known to us, or any other creatures beyond what he is pleaſed to reveale unto us about them. 2. The former part of your ſaying too, that *no other* is knowne to us, is a moſt rare and precious truth. But as falling from your pen, I may well ſay,

οἷον σοὶ ἔπος φεύγει ἔμπεδον.

For it doth directlie overthrow all that you have in all your foure following Chapters, about the conditions (you might as well ſay cauſes) of *Reprobation*, *chap.* 2. and of *election*, *vocation*, &c. Unto which purpoſe I truſt we ſhall make ſome good uſe of your owne confeſſion here. 4. That of yours too is reallie true, that if he be pleaſed to ſet himſelfe a law or rule, *not to reprobate any, but upon præſcience of ſin, that this can be no prejudice to the perfection of his being*. But 1. If he no where ſaith ſo, but the contrarie rather, *Mal.* 1. 2. *Rom.* 9. 11. or if by *Reprobation*, you doe as you ſhould underſtand the meere *denyall* of, or not electing to *grace* or *glory*; you muſt not be ſo bold, as to ſay that he hath made ſuch a law (ſ) and ſo give (O horrid!) your *Maker the lye*, becauſe you phancie ſuch a law would

Deus ordinat omnia ut propriis motus exercere ſinat. Auguſt. Tho. Aquin. *Ordo prædeſtinationis eſt certus, & tamen libertas arbitrii non tollitur ex quâ contingenter provenit prædeſtinationis effectus. Idem* Aquinas *ad object. ad art.* 4. *de provident. In hoc eſt immutabilitas & certus divinæ providentiæ ordo, quod ea quæ ab ipſo providentur cuncta eveniunt eo modo quo ipſe providet, ſive neceſſario ſive contingenter.*

(r) *Vide* Calvinum *fuſè l. de prædeſtin. p.* 700 *&* 728.

(ſ) Aug. *compeſcat ſe humana temeritas, & id quod eſt non quærat, ne id quod eſt non inveniat.*

would have *been most conformable to his goodnesse*, from what you imagine fit, to what *ab æterno* was concluded by God. I am sure *non valet consequentia*. 2. Nor is it *probable*, *possible*, or by rationall men *Imaginable*, that what no under-soveraignes will doe here on earth (so farre as it is in their power to prevent it) the God of Heaven should condescend to doe, *viz.* to bee onely a meere *Legislator* of *conditionall decrees*, *lawes*, and *statutes*, but no absolute Determiner in a soveraigne way, and yet without sinne, which it is impossible for him to be capable of, of the severall acts of *obedience* or *disobedience* in relation to them. God belike did decree what should bee *de jure*, but not at all determine what should fall out *de facto*, a *vastum & non Christianum postulatum* this sure. 3. As for your seeming *concourse* and *compliance* with most reverend *Beza*, and for what you have any where else up and down your 15. p. take all in short thus. 1. Had your agreement with him, not onelie in that orthodoxe saying which you quote out of him, but also in other *substantiall* matters of your *Creed* been more and more *cordiall*, you would by much have been the better man, more usefull to the Church, and your name would sound better in all Christian *Reformed Churches*. 2. You are of the youngest, to say as once *Bellarmine* of *Calvin*, *utinam Calvinus sic semper errasset*, as you wish of *Beza*, that he had never spoke otherwise, unlesse you had invincible arguments to prove, that very often hee hath spoken *otherwise* and *worse*. But perchance you have out of him too, as well as out of his honoured Collegue Mr *Calvin*, many frightfull sayings quoted to the very page and line 11. of which you may one day in your terrible contentions, make as good use as you have done of the former, out of *Calvin* and *Twisse*, against your dreadfull enemie, Sir *N.N.* 3. If *Beza* (unto whom you may as well add

the

the Synod of *Dort* (*t*) the *Gallican* Articles, the *English and Irish Articles*, besides many more of the rest of *Reformed Churches*) were for no *compulsion of the will*, no turning it into a *wooden Engine*, &c. then you deale most unworthily with *Beza* elsewhere, and with your neighbouring *Sympresbyters*, who neither have, or are knowne to have any other opinions about these matters, then *Beza* had, when you compare them to *Marcionites*, *Stoicks*, *Manichees*, *Turkes*, &c. p 55. 4. In what sense you, first, Hold prædestination to be in Christ, I shall speake when I come to your p. 56. 2. And how *impossible* it is for you in any true Christian sense, to maintain what here you say & approve of, that in our conversion, God of *willing* makes us *willing*, I shall then & there (God willing) make plain too. You must find a *deleatur* for the greatest part of your fourth and fifth Chapters, or betake your selfe to some Pelagian or Neophotinian glosses, in the expounding of these phrases (*u*). 3. Though the meanes in order to

(*t*) All these doe but upon the matter, say what the Synod of *Dort* in their *Judic. circa* 3. & 4. *Artic Can.* 16. *Sicuti per lapsum homo non desiit esse homo, intellectu & voluntate præditus, nec peccatum quod universum genus humanum pervasit, naturam generis humani sustulit, sed depravavit & spiritualiter occidit, ita etiam hæc divina regenerationis gratia, non agit in hominibus tanquam truncis & stipitibus, nec voluntatem ejusque proprietates tollit, aut invitum violenter cogit, sed spiritualiter vivificat, sanat, corrigit, suaviter simul ac potenter sic agit: ut ubi antea plenè dominabatur carnis rebellio & resistentia, nunc regnare incipiat prompta ac sincera spiritus obedientia; in quo vera & spiritualis nostra voluntatis instauratio & libertas consistit.* And thus before spake our Articles, *Edw.* 6. Art. 10. *Gallic.* Art. 1623 Chap 3. 22. Irish of the yeare 1615. Art 28. (*u*) *Viz.* Some such trim one as *Pelagius* was wont to give when he was hard put to it. *Aug. lib.* 1. *de grat. Christi contra* Pelag. c. 7. a. 41. *Quam gratiam nos non ut tu putas, in lege tantum modo, sed & in Dei esse adjutorio confitemur. Adjuvat enim nos Deus per doctrinam & Revelationem suam, dum cordis nostri oculos aperit, dum nobis ne præsentibus occupemur futura demonstrat, dum Diaboli pandit insidias, dum nos multiformi & ineffabili dono gratiæ cœlestis illuminat. Qui hæc dicit* (and happily T. P. will hardly say so much) *gratiam sibi videtur negare. An & liberum hominis arbitrium & Dei gratiam confitetur?*

Reprobation (you speak most absurdlie, *Condemnation* you should say; for Reprobation is an *eternall immanent* act of God, and to speake properlie, hath no means in order to it) are none *but evill*, as wicked men choose and picke them out, who are said to *love death*, *Prov.* 8. 36. yet in the Almightie, the *voluntary permission of those meanes to fall out, is not evill*, unlesse you will say it is *evill in God* to give men up to strong delusions, 2 *Thes.* 2. 11, 12. that they should *beleeve a lye, that they all might be damned*, who beleeved not the *truth*, but had pleasure in unrighteousnes.

Answer to S. 13. p. 16.

Ad Sect. 13. p. 16.

AFter a mighty conquest obtain'd against your *frightful* chimæricall *adversary*, the often mentioned Sir *Nicolas Nemo*, by Scripture & Reason; for not so much as the very *Libertines* (against whom your *reall adversary*, Mr *Calvin*, with much *gallant theologicall* animosity, made up himselfe in severall books, for maintaining as they did, sinne to consist in a meer negation, not (as indeed it doth) in a privation, and so to have neither (as is impossible) an *efficient*, but not so much as a *deficient* cause, the *deficient wicked* will of man) did offer to maintaine God to bee the *Author of sinne*, but that Sir *N. N.* was the doer of all, you fling your last killing stones at him, from the *authorities* of *Christians*, of *Jewes*, and *Gentiles*: Oh triumphant Mr *T. P.* the mighty conquerour! But not to detract any thing from your valiant atchievements against your *phantasticke adversary*, give a poor suppliant leave to aske so great a conquerour, 1. What reason you had to expresse so much reverence to the *Augustan* Confession, when as one of the chiefe compilers of it, *Ph. Melancthon*, of whom you and your partie use to boast much, when you have small reason for it, as we shall see when we come to your, p. 29. acknowledged the imperfection of it? (x) when as not only, the foure Imperiall Cities of *Argentorat*, *Constance*, *Memming*, *and Lindow*, but the Protestant party in the Kingdome of *Bohemia*, *Moravia*, the *Marquesdome* of *Baden*, the *Earledome of Emden*, and *East Friezland*, did doe the like, and did declare their minde in the *Controversall points*, to bee just the same with that of the *Contra-Remonstrants* in *Belgia*, with whom did joine the Churches of the principalitie of *Bipont*, the Lantgrave of *Hassia*, of the Republique of *Bremen*, and of the Electorate of *Brandeburg*, and especiallie the *Churches* under *Fredericus Pius*, who in the publike Imperiall *Diet*, held at *Augusta* in the yeare 1566. did declare that he did indeed continue in the faith of the

Augustane

(x) See *Contra Remonstrantia secunda Lugduni Batavorum*, 1617 p. 20. &c. *Et denuo multa huc referentia lectu dignissima, & admodum rara quæ hic inserta fuissent ni margino angustia prohibuisset a p.* 69. *ad* 71. All the Latter *Lutherans*, and you with them, have reason to follow that good counsell which Reverend Bp *Morton* gives them. *Sentent. D. Morton de pace Evangelica*; *eos ebnixè ore precorque* (*inquit ille*) *primum ut in hac causâ in gratiam redire velint cum suo Luthero, qui* (*prout decuit filium gratiæ*) *gratiam Dei omnimodo gratuitam esse semper arctè tenebat, accuratèq; defendebat. Unde ne patiantur se abipsis Papistis etiam Jesuiticæ sectæ doctoribus primarii Bellarmino, Toleto, Suaczio, Salmerono, Maldonato, in gratiæ divinæ patrocinio & propugnatione superari, à quibus doctrina de prædestinatione ex prævisione fidei aut operum tanquam purus putus Pelagianismus explosa est: postremò non ultima prudentiæ laus est ex hoste utilitatem capere. Prodit duobus abhinc annis Liber Guil. de Gibieuffe Ordinis Oratorii Presb. & doct. Sorbonici hodierno Papæ Urbano dicatus: in quo inseruntur verba Clementis octavi de auxiliis gratiæ Summa est, oram tam doctrinam ad normam doctrinæ sancti Augustini de gratiâ astringi debere,*

Augustane confession, but as a fuller and exacter explanation of it, did add the Catechisme of *Heidelberg*, 3. When as the Protestant Churches of Palatinate, in the Newstad Admonition (p 18.) did complaine that it was plaine by the Historie of the *Augustane Confession*, and by many of *Luther* and *Melanchon's* Epistles, that there were many Articles which should have been expressed in that confession, but were omitted, because they were accounted odious by some, and might have cast in some impediment to the whole businesse of Religion, amongst which yet verily there bee some, concerning which, it were necessary to have the Churches Declaration, as (*viz.*) of *Providence*, of *Freewill*, *of the Politique Domination of Bishops*, with the *causes of Divine election*, *&c.* And from thence it is evident that the perfection of the *Augustane Confession*, was not so great as some *Divines* tooke it to be, and that therefore the Church would be ill provided for, if shee were alone to depend upon it, as the sole Rule of all Ecclesiasticall Doctrine. 4. Though your very good friends (whom yet disingenuously enough, p. 4. you have no minde to owne) the *Low-Country Remonstrants*, when they were picking out of that Confession as much for themselves, as possibly they could gather; yet poor men, they bring in but this sorrie crop as making for them, that the *Augustane Confession did not forsooth in this matter, teach the Contra-Remonstrants opinion* (y). And sure enough it is that it taught not the *Remonstrants*. 5. That when as your selfe in your *first paper*, p. 9, 10. upon another occasion had commended the *Ratisbone Synod*, and the *Augustane Confession*, and yet as I have there largely shewed, are forced to recede from them both. See my first Answer, p. 4. But as Mr *Hoard*, Mr *Mason* (z) and all of the English *Arminian faction* before you, had against all good *Conscience* and *Reason*, asserted much like the same with you, that the 39 Articles of the *English Church*, have the greatest *regard and conformity*

tundem Augustinum *ducem agnoscendum esse atque sequendum.*

(y) *Remonstr. secunda Lug. Bat. p* 17. *Quæ* (*viz Augustana Confessio*) *in hac materiâ Contra Remonstrantium confessionem non docet.*

(z) See Dr *Twisse* against them. p. 87. and give reverend Bp *Davenant*, in his Animadversions p. 61. leave, gravely to read you a Catholicall checke for this. If you embrace the *Lutherans* opinion, and bring within the compasse of the *Prædestinary Silence*, the Doctrine of *prædestination*, which they disallow, you manifestly brand the Church of England with this note of infamy, and might as well charge us with the *Sacramentary Silence*, for denying their feigned *Consubstantiation*, as with the *prædestinary silence*, for denying their conditionall *prædestination* upon foresight of mens beliefe in Christ.

formity to that *Confession*, which is so untrue, as that (blessed be God) the Articles of our Church fill up the *vacuities* of that Confession, in the matters complained of by the *Palatines*, and were drawne up (as saith Bp *Carleton*) against *Mont.* (*a*) by men adhering in those matters, more to the principles of the first *Lutherans*, then to the principles of the latter: So you in a speciall manner out of love to the *Masse* of Ceremonies, left in the *Lutheran Churches* (and alas as you cry out now with much adoe, cast out of our *Mother English Church* !) thought it reasonable out of love to that *Ceremonious litter*, rather then out of any reall compliance with the doctrines of the first and best *Lutheran Reformers*, to expresse your reverentiall consent to the *Augustane Confession*. 2. As for the greater reverence which I am sure you owe, and here expresse to beare to our owne 39. *Articles* of the *Protestant Reformed Church of England*, I were easily able to prove it (were it not for over-glutting my Reader) that you are no better friend in the points under debate, to the Articles of the *Church of England*, then once your great but unsuccesfull friends, *Barnavelt*, your *admirable Grotius* were to the Articles of their *Belgicke Confession*, who being the politique Leaders of their true followers, the *Remonstrant faction*, they put them fiercelie upon stickling for a *Revision* of their *Confession* and *Catechisme*, &c. (*b*) I say I must needs beseech you, how troublesome soever it might prove to you, to crave your proofs of this your veneratiō of the doctrine of our own English mother Church. Whether hope you to prove this (as certaine it is you may easilie doe it the clean contrary way) by your consent to the Articles of the Church, published in King *Edward* the 6. daies, An. 1551? 2. Or by your *Approbation* of a writing in the fierie bloody daies of *Queen Mary*, signed by the blessed Martyrs, *Bradford*, *Cranmer*, *Ridley*, and *Latimer*, in opposition to one *Henry Heart*, who with opinions, the very same with yours now, troubled the

(*a*) Examinat. of appeale, ch. 2. à *principio*.

(*b*) *Vide præfationem ad Synod. Dordrac.*

the consciences of poor imprisoned *Martyrs?* 3. Or not helping your selfe with any *Francisco-Clarian* glose, by giving the true sense of the 39. Articles, published by the Convocation in 1562. Art 9,10,13. Art. 17. &c? 4. Or by *demonstrating* of your allowance of the 9. Articles of *Lambeth*, agreed on, *November* 20. 1595? 5. Your concurrence with the Articles of the Church of *Ireland*, 1615. especially with their 11,12,13,14, 15,16 Articles? 6. Or by *gliding* along with the stream of the Authors of the greatest note and renowne in our Church, opposing *Barret* and *Baro*, and since with all the eminent Authors, Bishops, (*c*) and others in our Church, appearing against the late *Arminian Montacutian faction?* Truly, Sir, if your book can be by you maintained to agree with all these, (who certeinelie very well understood the doctrine of their owne Church, and bore as great a reverence to it, as your selfe, or any of your party) then *eris tu mihi magnus Apollo*, I will lay downe the bucklers, with a profession too, that when the Commons assembled in Parliament, *Jan* 29. *An. Dom* 1618. entred this following Remonstrance into their *journall booke*, they meant to testifie their agreement with you and your party. '*We* '*the Commons now in Parliament assembled, doe claime,* '*professe, and avow for true, that sense of the Articles* '*of Religion (which were established by Parliament, in* '*the 13. yeare of the raigne of Queen* Elizabeth) *which* '*by the publique Acts of the Church of England, and by* '*the generall and current* exposition *of the Writers of* '*our Church, hath been delivered to us, and doe re-* '*ject the sense of the Jesuites, and Arminians, and all* '*others wherein they differ from us.* But all this will bee done by you, as soon as an Eagle will swim, or a Dolphin flie.

Virg. *Ame levas ergo volitabunt in æthere Cervi.*

Well may you be able to shew your front in the undertaking (*d*), but you will shew no force in the Conquest. 3. I even skip for joy, at your *referring your*

(*c*) Bp *Carletons* examination of the Appeale, p. 8, 9. When our Church was disquieted by *Barret* and *Baro* (as now by *T.P.*) the Bishops that then were in our Church, examined the new Doctrine of these men, and utterly disliked and rejected it, And in the point of Predestination confirmed that which they understood to be the Doctrine of the Church of England against *Barret* & *Baro*, who oppugned that Doctrine. This was fully declared by both the Archbishops, *Whitgift* of *Canterbury*, and *Hutton* of *Yorke*, with the other Bishops and Learned men of both Provinces, who repressed *Barret* and *Baro*, refuted their Doctrine, and justified the contrary, as appeareth by that booke, which both the Archbishops then cõpiled. Good Mr *T.P.* read on to the end of that Bishops Chapter, upon my honest word it may bee much for your edification.

(*d*) *Aug. contra Jul. lib.* 1. *Mirum si in facie hominis tantum intervallum sit inter frontem & linguam, ut non hac causâ frons non comprimat linguam.*

Reader to the citations which follow your first inference, Sect. 18. whereby you sufficientlie intimate, that they are but brought in there as fresh *Auxiliaries*, coming in towards another *fierce Battalie*, which you wage with your once conquered enemie, Sir, *N. N.* in this Chapter, from thence all along (though you doe foullie asperse your *reall enemies*, but the *Churches*, and my reall friends) I may safely conclude, I may forbeare all over-anxious paines about those authors, which the necessitie of the cause by me defended against you, will not require. however something may bee said to stop the mouth of your *importunity*: You your selfe give me a *supersedeas* (when here you tell me to what purpose you produce them) from troubling of my selfe much about them, who with them from my soule, detest your hatred against Sir *N. N.* assertion, but have no mind to bee imployed in the resolving of the Question, *An chimæra bombinans in vacuo comedat secundas intentiones?*

To chap. 2. and especiallie to the *front* and *reare* of the chapt. sect. 14. and 20. p. 17. and 32. with chap. 3. sect. 35. p. 46.

YOU had so valiantlie with *Scripture*, *Reason* and *Authority*, beaten Sir *N. N.* out of the field, for maintaining God to be the *Author of sinne*, in your first chapt. as that in this and up and downe in your third, taking spirits to your selfe, after your victorious atchievements, you adventure against *God*, against the *Antients*, against *Reason*, against *Arminius*, against your very selfe, to start up another proposition, *viz.* That man himselfe is *the sole efficient cause of his eternall punishment*. This it seems you resolve in the two next following Chapters, to defend *contra omnes gentes sive Ethnicas sive Christianas*, & that by *Scripture*, *Reason*, & *Authority*. In this, certainly *Hortensius noster sufflaminandus est*. And *ergò* that your courage may bee a little cooled, I crave leave before I cleare it, that in this undertaking you fight against *God*, *good men*, and even your selfe. 1. To rub up your memorie with the old obser-

observation, that *Qui bene distinguit bene docet*, Hee who distinguisheth well, teacheth well, which had you minded, you would not all along in these two Chapters, have confounded the *Efficient*, or as I may say, the *making cause* of all punishment, *cujus vi res est*, with the *meritorious* or *procuring* cause, *ob quam res est*, of all punishment, whether temporall or eternall. The first is the Almightie himselfe; for that must needs hold true, Amos the 3. 6. *shall there be evill in the City and the Lord hath not done it?* 2. The second is onelie the sinfull will of man and Devils; for that in another Prophet will hold as firmelie, *Hos.* 13. 9. *O Israel, thou hast destroyed thy selfe*, but in me is thy help. 2. I beg leave to tell you, that p. 46. sect. 35. even there where you are giving in the *Summa totalis* of al your *conquests*, obtained in these two Chapters, your gallant spirit seems to sinke into your heels; for whereas you begin with saying, p. 17. sect. 14. that man himselfe is the sole *efficient cause of eternall punishment*, you onely conclude, sect. 35. p. 46. Conclus. 2. That *sin is properly the cause of its punishment*, which may full out as well bee understood of a *meritorious or procuring cause*, as a properlie *efficient* or working caute. 2. Nay you your selfe in your next Conclus. 3. *Ibid.* doe seem to allow a man leave so to interpret it, when you say, p. 46. *that man is the procurer of his owne misery*, which if so, are you not then againe at cuffes with your Chimæricall Sir *N. N.* And doe not you who complaine, sect 16. p. 20. of odd *fashions* and *modes of speech*, speake out of all fashion your selfe, whilst you interpret an *efficient cause*, by a *procuring or meritorious cause*? 3. Are you any thing mindfull (O my good friend, and Mr *T. P.*) of putting (according to your promise, p. 7. sect. 5.) *your care, your very best care* to it, of connecting your *premisses* and *conclusions* aright together? For surelie (to use a phrase of some of your very doctrinall friends) *non sapiunt hæc demorsus angues.* 1. God all along throughout chap. 1. hath been proved not to bee

Remonstrantes in præf. Apol.

the

the Author of ſinne, *ergò*, it may be concluded all along in this 2 and 3 Chapters, that he is not, or cannot be the author and determiner of puniſhments for ſins. Or 2. p. 46. *Man is the procurer of his owne miſery*, (*viz.*) in time, for miſerable he could not be, nor procure miſerie before all time. *Non ens nullas habet affectiones vel operationes. Ergò*, 2. Reprobation (an internall, eternall, immanent act in God, if you do but allow of any *eternall Reprobation*, and if not, ſpeake out, *Loquere ut intelligamus*) is a *conditionall thing before all time*. Take you (who begin this Chapter ſomething Mathematicallie, p. 17.) theſe *Ergo's* to bee as ſtarme as any Mathematicall demonſtrations in *Euclide*; ſurely if his bee no more concluſive, ſcholars will never give him leave with one for joy to cry out, ἕυρηκα, ἕυρηκα, or with another to boaſt, *Da ubi conſtem & terram movebo* (*e*). Theſe obſervations will be of uſe to us, to ſave us a great deale of paines throughout the Chapters, and therefore here I thought fit to premiſe them. And now I come as brieflie as may be to cleare it, that your aſſertion as it lies in the *head* and *taile* of your ſecond Chapter, p. 17. and 31. and as all along it ſeems to be explained by you, fights againſt God, Scripture, &c. 1. Againſt God. 1. You having dared by the by, and that by vertue of that *meere ſpeculative providence*, the all which your equitable ſenſe, p. 14, 15. will allow to God about the *evill of ſin*, to deprive God of his *ſoveraignetie*, you doe here like ſome *Orlando Furioſo* deprive him of his *judiciary* or *juſtitiary power* too. For if hee bee not ſo much as the efficient cauſe of mans *eternall puniſhment*, which he juſtlie determines to inflict upon *reprobate ſinners*, how doth he *judge the world in righteouſneſſe? Rom.* 3.6. ſhall not the judge of all the world doe right? *Gen.* 18.25. *Qua* (to aſſert) *non ſani eſſe hominis, non ſanus juret Oreſtes.* 2. Why may you not as well ſay, that God is not the *author of any temporall puniſhments*, of *famine*, *peſtilence*, or the *ſword*, or *wild beaſts*, &c.

(*e*) Rami *præf. in ſcholas Mathemat.*

as

as say, that *Tophet* or hell torments are not prepared by him, or wrought by him? *Isa.* 30.33. *Rom.* 1.18. and 2. 5.6.9. Is he author of the smaller punishments, and not of the greater? 2. Upon Scripture-grounds it fals out most *irrationall*. 1. To make *reprobated, condemned* creatures not onelie *meritors* of their hell and unexpressible torments, but *makers, creators, efficients* of them also: If so, sure their very *Hell* if of their owne making, would be cool enough, nothing so hot as Popish *purgatory*, which some say, doth onely in *duration differ from hell torments*. But we know otherwise, *Rom.* 2.9. 2 *Thes.* 1.9. 2. Do the *Judges* of the earth or *parents* in the world leave it to *malefactors* or to their *children*, so much as to chuse, and then less to be the *efficients* of their *gibbets, racks, rods*? &c. and must man now be the sole efficient *cause of his eternall punishment*? This (to speak with an *Anticalvinisticall friend* of yours, upon that score, deare to you, with whom you jumpe much in your railing rhetoricke, p. 12,13,24.) is *absurdorum absurdissimum*. (f) 3. This is as much against all *Authority*, both, 1. (g) That of the *Ancients*, as we have seen before from *Austin*, the *Valentinian Councill*; unto which, if need were, might be joined multitudes of sayings out of *Fulgentius, Prosper*, and *others*, all *conjunctim & divisim*, agreeing God to bee the *efficient* of no mans *sinne*, but of every mans punishment for sinne, whether *temporall or eternall*. 2. So also even of the *latter*, of your very *Arminius*, and his good followers, who as I remember somewhere, is so franke in the maintaining *God to bee the author* or the efficient of all *punishment*, even then when as he *punisheth sinne with sinne*, as that (which I know you yet wonder at) his good friend and yours, Dr *Twisse*, is forced somewhat to checke him for his too free offerings. 4. Nay, in this, you who should best understand your selfe, (and want not for high conceits of your owne quick apprehension) doe not once or twice, but very often, in this and the next Chapter con-

Bellarmine.

(f) Albertus Graverus *libro cui Titulus*, Calvino-Turcismus.

(g) See this Answer before, in answer to your S. & 8. and (if you can get him) reverend *Mat. Eborac. de electione & reprob. Histor Gottschal. edit. Usserian. passim. B. Fulgen. ad Monim. lib.* 1. After that hee had paraphrased upon that place which you abuse (p. 21.) out of Wisd. *Quod ante Gehennam malis pereunt, non est divini operis; sed humani, quod autem in Gehennâ peritura sunt hoc facit Dei æquitas, cui nulla placet peccantis iniquitas. Non ergo prædestinati sunt mali ad hoc, quod male operantur, à concupiscentia sua abstracti & allecti sed ad hoc, quod juste patiuntur invitis.*

contradict *your self*, & your own proposition, set down by you, p. 17. 1. Whilst in *Termino* you divers times say, that God *inflicts* eternal *punishment*, p. 21. Is he who hath the supreme power of life and death, in the inflicting of that punishment, *deputy* to any? *Apage blasphemiam*? Doth he *inflict* that *punishment*, of which some bodie else was the *maker*, and he onely the executioner? 2. Whilst by your *distinction* of *antecedent* and *consequent will*, (for which you quote *Chrysostome*, *Theodoret*, and *Damascene*, p. 26, 27, 69) you grant often, p 20. *That God will have every man perish that is impenitent*, and will he not doe that of which he is the willer and determiner? You then crosse your selfe, who divers times grant God to bee the *doer* of all that which he wils and determines to bee done (*b*). 3. Whilst you doe most noblie grant, p 23. that unto God, *Rom.* 12. 19. belongeth *vengeance*, and he *repaies* it, gives it wages, which as you say, sinners have dearlie earned; and doth he pay this out of a *treasury* of his owne *making* or filling, or out of that which was made to his hand? All these *Escapadoes* of yours, I can according to your requeſt, be content to put up, and ascribe, p. 8. to the unhappinesse of your *pen*, or the *unstendinesse* of your *braine*, *Siquidem nemo sapit omnibus horis*, alwaies provided, you will not thinke it necessarie for me to bee long in the confutation of what you produce from the beginning to the end of the Chapter, towards the support of that wild Thesis of yours, set up in the *front* of it, p. 17. 2. And if the reader will be but of the same *opinion* and faith with you; (as truelie he may well be) for why should I bee largely elaborate in the beating down of that which fals by its owne absurditie, so soon as ever it is mentioned, which the very author and father of it, owns and disowns, saies and unsaies? As *Saturne* of old, begetting, and then devouring of his owne children (*i*). I trust then both parties will bee agreed, that I may without any prejudice to my cause, quicklie skip over the rest of the *Ecstatick extravagant*

(i) *Vide* L. Vivem. Aug. de civitate Dei.

lines & leaves, which follow in this Chapter. The thing in it to be defended, was, p. 17. *that man himselfe is the sole efficient cause of his eternall punishment*; but for al his complaining upon another occasion, indeed on no occasion of *skipping* from the first Question to the second, p. 66. instead of fighting for that, he doth so flie, and that *praeter casam* too, or to use his owne phrase, he shoots, p. 15. so farre *beyond what he aims at*, that hee loseth his marke quite, and starts up I cannot tell how many impertinent questions besides, about Gods *universall will to save all*, p. 17. Christs *universall will to dye for all*, p. 18, 19. Gods not *intending to damn any*, or *actually damning any but for sinne* (a thing readilie granted him by the crabbedest among all the *rabble* of *halfe-witted predestinarians*, as he cals them, 1. Papers, p. 10.) (*k*).

(*k*) See Dr *Twisse*'s Answer to Mr *Hoard*, p. 8 & *centies alibi per vindicias gratiæ*, &c.

I for my part, love not, like not, *Sectari eo, vos testâ Inteó*, to follow my gentleman *Starter* to the utmost bounds of all his roving and wandering *vagaries*. Yet lest he should give out, that I have handsomely *I* wallowed all which he brings in (though *praeter propositum*) in this Chapter; take all in short thus, to the severall Sections of the Chapter, as they follow in order, from p. 17. to 32. and so to the end of the Chapter.

Respons. ad Sect. 1. *p.* 17.

1. It is plaine, that Sect. 1. p. 17. your Greek *Ammonius*, in *Joh.* 8. neither our *English Hooker*, 1. 5. Sect. 72. speake any thing for your purpose; for whosoever casts but any carefull eies upon their words in your margent, will quickly see that they will be understood of what men by their ill manners procure for themselves, as, *so a fools back coals for stripes*, (*l*) and not of what they are the *efficient* of by the workemanship of their owne hands. 2. You speake first *impertinently*, when you say that the devill *onely inticeth, proposeth objects, and perswades unto sinne*; for now the question is, not what he doth about sinne, but what kinde of actour he is in the punishment of sinne. 3. You speak falsely, when in reference to *punishment*, you denie the Devill

(*l*) *Magister Sentent. lib.* 3. *dist.* 4. *Dicuntur filii Gehennæ non ex illa nati sed in illam præparati.*

vill to bee an *efficient*, when both his will and hand is in it, as an instrument under God, in *inflicting* of *punishment*, *Heb.* 2. 14. Instrumentall causes, as is knowne, use to be reckoned among secondarie efficient causes.

§. 15. p. 17, 18, 19.

THE Scriptures belike out of *Ezek.* 33. 11. *Ezek.* 18. 32. 2 *Pet.* 3. 9. 1 *Tim.* 2. 4. 1, 2, 6. *Rom.* 2. 4, 5. 1 *Tim.* 4. 10. 2 *Cor.* 6. 14. 2 *Pet.* 2. 1. did meet your pen so quicklie, perchance came so fast tumbling in to you (if I may so speake) as that you hardly considered whence they came, or what you would have them to speake for you: I must therefore needs say, that they say not one word for you, that God is not, or may not be the *sole efficient cause of eternall punishment*; if by them (as you should doe) you doe understand a sole *supreme* soveraigne cause, according to whose *determination* and *arbitriment*, that punishment is inflicted; for will it follow even amongst men? The judge likes not simplie that men should perish; a father takes no delight to whip a child. *Ergo*, The Judge is not the *efficient* cause of the hanging of a malefactor, or the father is not the *efficient* of the childs whipping. To small purpose therefore did these Scriptures so quicklie meet your *pen*, and make their appearance before you. 2. If you would rifle your *Concordance* and memorie never so much, you, nor any of your *Semi-pelagian*, or *Arminian fraternity*, are able to bring in stronger for the proving of Gods *universall saving love*, Christs universall *redemption of all mankinde*, for which they seeme to say something, but *indeed* say nothing; and that hath so oftentimes been cleared by an innumerable company of valiant champions of Jesus Christ against

Pelagians,

Pelagians (*m*) *Massilians* (*n*) *Arminians*, and also somewhat by my selfe, in answer to your first *writing*, (for most of them use to bee their great *fortresses* and *bulwarks*) as that I am even almost ashamed, as well as weary of delivering in the old and sound answers often given to them. Yet 4. Seeing it must needs be to stop the mouth of your *importunity*, take for answer, a little to each scripture. 1. That out of *Ezek.* 33. 11. with 18. 32. should not have been produced by you, who ostentimes grant, that God, by his *consequent* will, wils the *eternall punishment of sinners*, who stand it out against his *antecedent* will, as you call it. 2. You ought not so lightlie to preferre the vulgar *Translation* of the *Romish Church*, before our better English translation of our owne mother Church, when as the Hebrew word חפץ is as *indifferent*, for being translated by *pleasure*, as by *will*. 2. For that in the place, *Ezek.* 18. 32. לא אחפץ is farre better translated by *non capio*, then by *nolo*, by *I have no pleasure*, then by *I will not*. For that in the words (and the like is too in those of *Ezek.* 33. 11.) there seems to bee a manifest comparison, *non tam quam*, God professing that he doth more delight in the *conversion* of a sinner, *Luke* 15. 7. then in the *destruction* of an impenitent. 3. It appeares by the *series* and scope of both texts, that the utmost that will be wrung out of them, is but what the Belgicke Annotations have excellentlie well upon *Ezek.* 33. 11. *have I any pleasure*, as you doe thinke and complaine, that I am inamoured with your death, though you should repent your selves of your wickednesse: As if it were all one with me, whether you did repent or no, whatsoever you doe, whither well or ill, you must however be dispatched, as ungodly murmurers and *hypocrites* use to speake (*o*). Compare above Chap. 18. 23. with the Annotation. This true explication of these places, you belike will not downe with; for if you did, what would become of those impious invectives which you put

(*m*) Pel. g *Vult inquit omnes ad agnitionem veritatis venire: sic citato* C. Jansenio *in suo* Aug. *lib.* 19. *cap.* 15. *Tom. secundum* Augst. *cont.* Julianum *c.* 8. Prosp. *Carmin. de ingratis, c.* 8. *Cum sine delectu, seu lex seu gratia Christi omnem hominem servare velit, Dominiq; vocantis sic sit propositum, ut nullus non possit ad illud libertate propriæ vigore venire, sitq; salus dignis salvari ex fonte volendi.* (*n*) *Massilians* Prosper *in Epistola ad* Augustin. Deus vult omnes homines salvos fieri, &c. *Quantum ad Deum pertinet omnibus paratam vitam æternam.* And thus hee explaines their meaning. Carmin *de ingratis, ut cunctos vocet, ille quidem, invitetq;, nec ullum præteriens studeat communem offerre salutem omnibus & totum peccato absolvere mundum.*

(*o*) And as those who devised the heresie of the *prædestinarians* as they cal it, and charged it upon *Austins* followers. *Genebrard in Chronico sub loc. mihi* (inquit ille) *dicebant, quod nec pia viventibus profit bonorum operum labor, Si à Deo ad mortem prædestinati fuerint: nec impiis obsit quod improbe vivant, si à Deo prædestinati fuerint ad vitam. Quæ assertio & bonos à bonis avocabat, & malos ad mala provocabat.*

put, p. 12, 13. into the mouth of such kind of *clients* of yours, or of that worse then *diabolicall* wittilie wicked comparison, p. 24. of Gods *platonick loving* of so excellent a creatures *everlasting* miserie, of his being an *ἀνθρωποκτόνος*, *ibid.* *worse then the very Devill himselfe*, avaunt, avaunt, depart from me O thou satanicall *blasphemer*, *qui diabolum ipsum blasphemando superas*, *Mat.* 16. 23. thou art an offence unto me; for thou savourest *not the things that be of God, but those that be of men.* 2. Nor makes any thing for the proving that God loves all men alike to *salvation*, 2 *Pet.* 3. 9. (for that sure is the businesse which now you are upon, or else neither can I, nor you, neither tell what you are about) when as it is plaine, 1. By the very words of the place, that that speaks of beleevers, of *pure minds*, ver. 1. of the beloved and *elect* of God, ver. 8. *God is long suffering to such, toward.* 2. And if God did alike will the *repentance* of all, if that doe but hold true, that *Psal.* 135. *Quicquid voluit fecit*, surely he would give them all repentance unto life, *Acts* 11. 1. 3. Though the Pelagians, Massilians, and Arminians, swagger a great deale more with 1 *Tim.* 2. 4. 6, urged by you, as well as by them, for the former purpose; yet it doth you no service at all, for that the letter it selfe saith no more, but that God will have all men *σωθῆναι*, to bee saved, *salvos fieri*, which implies the duty which in the use of meanes God would have them to bee imployed about, and which when effected, hee is well pleased with (p) not *σῶσαι*, *salvos facere*, which implies what hee will effect and doe. 2. By the scope of the Apostle and his owne explication, *ver.* 1. the words are most pertinently expounded of some, of *all sorts of men*, whether *Rulers* or *Subjects*; the rather for that wee know that wee are not without some kinde of limitation, alwaies to pray for all, 2 *Tim.* 4. 14. *Gal.* 5. 12. *Rev.* 6. 10. 1 *John* 5. 16 3. Your *Fryarlike* put-off, of this latter *exposition*, though true enough, and

(p) Mat. 10, and Mar. 15. *in sacris literis σωζέσθαι est æternam salutem consequi.*

and antient enough (q) I am very apt to beleeve you are the more tickled with, for that it is so oppofite to that odious opinion of your adverſarie, *Calvin*, which is as you ſay (in your firſt papers, but which as I am ſure you will never prove) *that all the Caſars are in hell.* 4. If it had pleaſed you, and the Comicall *Fryer* together, you might as well have concluded with *Chryſoſt.* 'That few Kings goe to Hea-'ven, becauſe in all there be but few, and of thoſe, but 'few that know what belongs to their place, or diſ-'charge a good conſcience in it. Inſomuch, that the ſame *Chryſoſt.* uſed to ſay, 'That all the Kings which 'are ſaved, may bee written within the compaſſe of a 'ring. But this is harſh doctrine for Aulicall eares; that of the Fryer (you ſpeake of) will go down much better. 5. You know, (as appeares by your p. 28.) that of old, there were no leſſe then foure Expoſitions of this place, none of all which fits you, but that, which though *Auſtin* ſeems *diſputandi cauſa*, to be for, yet concludes againſt, before hee leaves it. 6. As for the emphaſis, which you and others would put upon the ἀρνησιν, v. 6. let no leſſe then an Archbiſhop ſome hundred years agoe, (for by them more then by any, you love to have your mouth ſtopped) take off the edge by the true expoſition which he makes of it (r) from *Mat.* 20. 28. & 26. 28. *Heb.* 9. 28. *Rom.* 5. 18. with 19. From *Rom.* 2. 4, 5. produced p. 18. you can infer nothing, but that the works of Gods common goodneſſe and long-ſuffering, have in their nature a tendency to provoke men to repentance, εἰς μετανοιαν ὁδηγει, and that God will take it well, if they bee made uſe of to this end. But they ſay not, that God hath peremptorily decreed, that all men ſhall make uſe of them to that end. You know, *aliud eſt finis operis, aliud operantis.* Here to help you out, if you will make ſome kinde of uſe of the *antecedent* and *conſequent will*, which you talke of often, neither will I hinder nor force wiſer men then I (ſ). It is prettie, that in the drawing up

(q) *Qui omnes homines vult ſalvos fieri, &c. non quod nullus hominum eſſet quem ſalvum eſſe nollet, ſed ut omnes homines, omne genus humanum intelligamus, per quaſcunq; differentias diſtributum, Reges, privatos, nobiles, ignobiles, &c.* Aug. *Enchirid. ad* Laurent. c. 3.

(r) *Hiſt. Gotteſchal. Uſſeri.* p. 89. *Quod autem Dominum noſtrum etiam pro impiis in ſua impietate perituris mortuum, uno ſimiliter Apoſtoli teſtimonio confirmare videtur, quo ait, qui dedit ſemetipſum redemptionem pro omnibus, profectò non recoluit, nec diligenter cõſideravit, ita hæc Apoſtoli verba eſſe accipienda, ut conſonent Domini verbis, quibus ſe in Evangelio ad hoc veniſſe dicit, ut animam ſuam daret redemptionem pro multis. Et de pretio ſui ſanguinis ſimiliter ait, Qui pro vobis & pro multis effunditur in remiſſionem peccatorum, &c. Quæ pervò confirmantur ex Luc.* 24. 20. 1 *Tim.* 2. 6. *Heb.* 9. 28. *Rom.* 5. 18, 19. (ſ) *A. River. diſp.* 7. *de grat. univerſali, Theſ.* 26. *Nec tamen diſtinctionem illam rejicimus, ſi verè explicetur, vel ut Deus dicatur id velle voluntate antecedente, quod apparet per ſe bonum & expetendum ſecundum ſuam naturam abſolutè conſideratam; conſequente autem, quod non per ſe, & ſecundum ſuam naturam tantum, ſed & ſecundum omnes adjunctas circumſtantias, objectum bonum & ex-*

petendum appareat, atq; ita omnibus consideratis simpliciter & propriè in divinam voluntatem cadit; vel ut dicatur voluntas Dei antecedens, ordinatio causæ ad effectum aliquem, licet efficitur, seu finis non sequatur; consequens autem, cum non solum Deus vult, id est, ordinat & probat talia media ad finem consequendum, sed ea etiam vult efficere.

up of these first testimonies, by which you thinke to have proved Gods equall and universall love to all men, you someway slurre and disparage your owne evidences; and yet in the gathering of them together, though you used no *concordance*, yet that eloquent learned man, *Vossius* (a man not very stable in the Arminian faith, as I shall shew when I come to your p. 15.) who 26. yeares agoe, tied my eares to his most *fluent oratoriall tongue*, was your *concordance*, or as you say, *Expositor*, from the authoritie of the Ancients; but where I cannot tell; sure I am, not as your margent directs, (whether by your owne, or Printers mistake, I will not dispute) *lib. 6. Thes. 2.* where I finde no such matter; but in *lib. 6. Thes. 10.* I find he starts up a Thesis out of *Austin*, about *absolute predestination*, and preferring one by his *grace*, *above another*, which quite undoes all your chapt. 5. (t) By 1 *Tim.* 4. 10. 2 *Cor.* 5. 14. *Rom.* 11. 32. 2 *Pet.* 2. 1. you seeme to be upon confuting of the *heresie* (as you are pleased to call it, p. 38.) *of Christs dying onely for the elect*; yet you never declare, whether you beleeve that Christ dyed equally for the *elect* and *reprobate*; nor doe you any where enucleate what kind of benefits Christ by his death, hath procured for reprobates, as well as for the elect; (and yet you should know, that the hinge of the controversie turnes upon these matters) nor can you without monstrous wronging your owne conscience, and abominable slandring of your brethren, put *Helvidianisme* upon them, as p. 19. *for giving the lie to the very words of the Text*, as you have a good mind to asperse them with, who honest men and true as they be, would only have you and others, interpret them aright, and not play with the word (*All*) where ever you meet with it in Scripture; as hee did, who as some where I long since read of, standing on the *port*, booked down in his Table book, all the ships as his, though not one of them belonged to him. Your first out of 1 *Tim.* 4. 10. (in which note, that there is not one word of Christs death)

(t) Vossius *lib. 6. thes. 10.* *Cæterùm* Augustinus *ut fortius premeret Pelagium, communi patrum, & à se jam Episcopo defensæ sententiæ, appendicem hanc annexuit, quod gratia uni præ alio offeratur, inq; uno magis quam alio efficax sit, id ab absoluto Dei decreto provenire. Hoc enim, cum deficere non possit, eos omnes ac solos salvari, quibus Deus gratiam conversionis & perseverantiam, absolutâ salvandi voluntate destinavit.*

death) belongs not to you, 1. Unleſſe you can prove, that the former part of your text, which hath the word σωθῆναι in it, will not, as well as the Greek verb σωζειν in the *Septuagint*, or the verb יָשַׁע in the *Hebrew*, be underſtood as it is, *Pſal.* 56. 6. of a *common providentiall ſalvation*, by vertue of Chriſts meer divine power, as God, bleſſed for ever. In which ſence, if you pleaſe, you may be allowed to call him a *generall Saviour*, even of thoſe who are unbeleevers; and for this you may cite *Heb.* 1. 3. and many more places, rather than of a *mediatory ſalvation*, as a *daies-man* or *propitiator Job* 9. 33. procured onely for the elect, and his myſticall bodie, *Acts* 20. 28. 2. Unleſſe you can evince, contrary to the ſtreins of other places, *Gal.* 6. 10. *Phil.* 4. 11. 1 *Tim.* 5. 17. and 4. 13. that the Adverb μάλιστα in the latter part of the Text, implies not ſuch a diſtribution, as carries away all that, which is, *proprii nominis ſalvation*, purchaſed by Chriſt to another ſort of people, even beleevers, when as thoſe mentioned before, are to content themſelves with a common temporall ſalvation, common both to men and beaſts, the evill and the good, *Pſal.* 36. 6, 7. *Mat.* 5. 45. 3. Untill you ſhall have taken into your Creed, with your Copartners the Remonſtrants (*u*) and have proved it too, That it was no part of Chriſts purchaſe by dying, for to procure as well for his people, *faith and repentance from dead workes*, by which they are made *good* or *gracious*, *Tit.* 2. 13. as to procure a place for them in heaven, when they ſhall ceaſe to bee obſtinate unbeleevers, or upon condition they will repent & beleeve, as you have it, p. 18 and ſo conſequentlie that it did wholly depend upon mans beleeving or unbeleeving, his will to the one, or the other, whether Chriſt ſhould not be an *head* without a *body*, a *King* without *ſubjects*, a *Shepherd* without *ſheep*, &c. (*x*). For the by-blow which p. 19. you give unto Dr *Twiſſe*, (a man whoſe writings you onely peep into) (*y*) as it is plaine, for to cavill at, and to ſnatch if it were poſſible, at ſome advantageous paſ-

(*u*) Corvin. cont. Molin. c. 27 *pronuntiat ad ſect.* 4. *Se omninò credere futurũ fuiſſe ut finis mortis Chriſti conſtaret, etiamſi nemo cred. diſſet Exam. cenſur. p.* 59. *objecerant Profeſſores Leidenſes, ſi hoc tantum meritus eſt Chriſtus tum nobis non eſt meritus fidem nec regenerationem; reſpondent Remonſtrantes, ſanè ita eſt, nihil ineptius, nihil vanius eſt quam hoc Chriſti merito tribuere: Si u. dicatur meritus nobis fidē & regenerationem, tum fides conditio eſſe non poterat, quam à peccatoribus Deus, ſub comminatione mortis æternæ exigeret; imò tum patet ex vi meriti iſtius obligatus fuiſſe dicatur neceſſe ad conferendum nobis fidem.* (*x*) *Epiſcop. cenſur. cenſuræ: Nec, vero neceſſe eſſe credit. (ut ipſe loquitur) ad hoc ut Chriſtus Rex ſit, & caput maneat in terris, Eccleſiam al. quam veram ſemper eſſe, cum regnum Chriſti, non ſubditorum voluntate, ſed regnantis poteſtate deſtiniri debeat; & ea Eccleſia quæ neceſſitate quadam, eccleſia eſt Chriſti, ſpiritualis eccleſia eſſe nequeat, quippe quam obedientia ſola, quæ liberrima eſſe debeat, conſtituere poteſt.* (*y*) And ſo deal with his writings, as ſome did with *Auſtins*, againſt whom *Janſenius* inveighs in *ſuo Auguſtino, Tom.* 2. *l.* 1. That they behave themſelves as Hares inſulting over a dead lion. *Cujus libros nec cum illa ſedulitate qua oportebat, ſcire ſtudue-*

ſages,

runt, nec ullo modo eorum fundamenta penetrarunt.

sages, who had that *Samson* been alive, would more easilie have broken the strongest *Cables* of your Arguments, than ever *Samson* did breake the green *withs*; it hits him not at all, for that 1. He doth not contradict (as is plaine by the following words) (z) that which he had said about the difficultie of answering the arguments proposed by you, p. 19. l. 1. but he saith, that the argument proposed by him, according to such Arminian principles as we also doe in part admit of, is easilie answered. 2. Because it would have been most improper for him, in an answer to a Præface of *Bertius*, to have there forestalled himselfe, in what often in the bodie of the booke, he makes his worke, as hee doth in all his writings, unto which yet, never so much as an *essay* hath been made, having so much as the face of a solid answer, returned by any of the great valiant *Herculean* Leaders of your noble faction. 3. He was not such an *Ignaro*, as not to have knowne, who as he tels you, in the very place which you quote (after a misshapen fashion, as you doe almost every thing, which you bring out of him and others) before even *Arminius* was heard of, had heard that Argument usually brought and answered in the *Schools*; and who knew well enough, that the first thing that every sinner, to whom the Gospell is preached, is bound to beleeve, is not that Christ died for him in particular, but that there is salvation in no other, *Acts* 4. 12. and that Christ is the true Messias, the sonne of the ever living God. He as well as any body else (a) could have told how to have retorted that Argument upon the adversaries; but you must have leave to have a pluck at dead mens beards (b). Your second Text, 2 *Cor.* 5. 14. from whence you draw up your formidable Argument, (the onely one in all your booke, unlesse perchance that of p. 69. may be thought to be such another) and which whether you have borrowed from the *Coryphæus*, the great leader of the Semipelagians (c) or from your much honoured *D. H.* or from‖ the great Universalist,

(z) *Vide Respons. ad Armin. præfat. 16. col. a.*

(a) *Vide Collat. Hag. edit. Brand. p. 153.*

(b) *D. Twisse* his Apology might all along bee the same with *Austins* against *Julian*, the Pelag. l. 4 cap. 8. *Tu autem vir honestus & verax, abstulisti verba quæ dixi, & dixisti quod ipse fuxisti, redde verba mea, & vanescet calumnia tua, &c.*

(c) Faustus Regius l. 1. *de gra. & lib. a. b. c. 16.*

Huberus

Huberus (d) I will not ſtand to diſcuſſe. But 1. Sure enough I am, that it is a crackt ſyllogiſme of foure termes, and therefore will not paſſe in any Logicall, or Theologicall Schoole. For the major of that hypotheticall ſyllogiſme, both in the ſacred canonicall text, (and in your Apocryphall too) muſt, as it is plain, for theſe words, *one dyed for all*, bee underſtood of an (*all*) of a certaine kind, as is frequent in Scripture and antiquity, *Gen.7.14. Joel 2.29. Mat.4.23,24.* and bee expounded by the (*All*) in the words following: *who are dead*, not in treſpaſſes and ſinnes, but *unto ſin:* who *henceforth live not to themſelves*, but unto him, which *dyed for them and roſe againe*; of ſuch, who ver.14. are *conſtrained by the love of Chriſt*. The place is well parallel'd with *Rom.6.6. Heb.9.28.* And if you otherwiſe underſtand the terme (*all*) in your minor, you muſt take the impuritie of *Helvidius* to your ſelfe; or not allow the Apoſtle to bee his owne interpreter, in ver. 14,15. *utrum mavis accipe.* 3. Nor will the ſound of the word (*all*) doe you any more pleaſure, which you think rings well in your eares, *Rom.* 11.30, 31, 32. which 1. If either the Apoſtle interpreting of this place, *Gal.*3.23. onely of beleevers, or of ſuch Jewes and Gentiles, who in after times ſhould through mercy, and mercy onely obteine ſalvation; juſt ſo as the beleeving Jewes and Gentiles, who by grace were in part poſſeſſed of it already, ver. 30. *Eph.* 2. Or if *Auſtin* (e) on the place, as well as upon ſuch others,

(d) Hub. *Theſ.* 48. *Snecanus de præd. p.* 486. 492. 494. *citante D.* Willet, *de grat. univerſ. p.*136. Ambroſ. *de vocat. Gent. l.*1. *c.*3. *populus Dei, ſuam habet plenitudinem & in electis & præſcitis ſua quædam cenſetur univerſitas &c.* Auguſt. *cont.* Jul. *lib.*6. *cap.*12. *Dictum eſt omnes juſtificari per Chriſtum, non quia omnes juſtificantur in Chriſto, ſed qui juſtificantur, non aliter juſtificantur, quam in Chriſto. Sicut dicimus omnes homines intrare in domum per unam januam, quia non intrant niſi per ipſam, vid.* Aug. *de Nat. & grat. c.*40.

(e) *In Rom:* 11. 32. *de Civ. Dei, lib.*21. *c.*18. & 24. *Intelligitur, de Judæis & Gentib. prædeſtinatis: Concluſit Deus omnes in infidelitate, ut omnibus miſereatur; non ideo dictum eſt, quod neminem ſit damnaturus, ſed ſuperius apparet unde ſit dictum. Nam quum de Judæis poſtea credituris, Apoſtolus loqueretur ad Gentes, ad quas utique jam credentes, conſcribebat epiſtolas, ſicut n. vos (inquit) non credidiſtis Deo, nunc autem miſericordiam conſecuti eſtis, in illorum incredulitate; ſic & hi, non crediderunt in veſtra miſericordia, ut & ipſi miſericordiam conſequantur. Deinde ſubjecit, unde iſti ſibi errando blandiuntur, atq; ait, concluſit Deus omnes in infidelitate, &c. Quos omnes, niſi de quibus loquebatur, tanquam dicens, & vos & illos? Deus ergo & Gentiles, & Judæos quos præſcivit, & prædeſtinavit conformes fieri imaginis filii ſui, omnes in infidelitate concluſit, &c. omnium miſeretur vaſorum miſericordiæ. Quid eſt omnium? & eorum ſcil. quos ex gentibus, & eorum quos ex Judæis prædeſtinavit, vocavit, glorificavit, non omnium hominum, ſed iſtorum omnium, &c.*

may but passe with you, for a fit Commentator of this text; if this (I say) can be but gained from you, a man may peremptorilie conclude against you, that it is no absurdity to say, that none but the elect and beleevers were so, that is, with that intention concluded under unbeliefe, as to obtaine mercy, as the beleeving Jewes and Gentiles had. These latter, as well as the former, in Gods owne time, should find, that the gifts and calling of God, of which the Apostle there speakes, were without repentance, ver. 29. Neither 4. will 2 *Pet.* 2. 1. produced by you, p. 18. afford you one crumbe of comfort, unlesse you can prove, that according to an usuall way of speaking, those may not be said to be bought by the Lord, who were so *sacramento tenus*, as *Austin* (*f*) who had once professed, and did themselves beleeve that of themselves, that they were such, and according to the judgement of the Churches charitie, were taken for such, whilst they did militate under Christs standard.

(*f*) *In Psal.* 47. *populus Dei censentur, qui sacramenta ejus portant &c. Joh.* 6. 66. *multi discipulorum abierunt retrò, &c. Nunquid nov & isti discipuli appellati sunt, loquente Evangelio, & tamen non erant veri discipuli, secundum id quod ait, si manseritis in verbo meo, veri discipuli mei estis.*

I will not at this time trouble my selfe at all, with what you assert about the *absoluteness* of Gods decrees, the *sufficiency of Christs merits*, &c. because I shall have a more opportune place for the first, when I come to your 3. Chapter, and for the 2. when to p. 25. But because, as the fashion of you and all your *complices* (pray owne your owne phrase, Epist. ult.) is, under very sawcie and course phrases, of Christs *begrudging* the extent of his death, to the major part, but of one world, p. 20. Thus odiously representing it as a doctrine illiberall to the merits of Christ, when as we should wonder, that Christ would die so much as for any, rather then grumble that he did not die for all. All those he died for, were his enemies, and uncomfortable to Christian soules; it is not amisse against the second time of the *drudgery* you speake of, p. 20. to request that you would resolve us, how much more honourable to Christ, or comfortable to true Christians, these following known propositions of the Arminians are (*g*).

are (g). 1. That Christ by his death hath not purchased actuall salvation for any, but a possibilitie of salvation for all. 2. That he did rather redeem the Father, that it might be possible for him to shew mercie, without violation to his justice, then that actually he intended the redemption of all or any. 3. That hee hath merited by his death, as much for *Cain*, *Judas*, and all the damned in hell, as for *Paul*, *Peter*, the Virgin *Mary*, or any glorified Saints. 4. That Christs death notwithstanding the conditions of the old covenant of workes, might have been put upon us. 5. That Christ never merited faith or repentance for us, for the fulfilling of the conditions of the new covenant. 6. That wee are not justified by faith alone in his death, but by Gods accepting of I cannot tell what, Evangelicall righteousnesse of faith, wrought by our selves, in stead of legall perfect righteousnesse (*b*). 7. That it is disputable, whether any of the Fathers were saved by the death of Christ? 8. And that it is past all dispute, that the Infants of Christians, dying in infancie, are not at all saved by the vertue of Christs merits: for they have not any sin of their own to damn them; originall sinne never damned any. So your first papers, &c. I pray God send you and me other comforts, against the time that we shall most stand in need of them. As for what you quote, p. 20 out of your *Saint-like* Dr *Andrewes*, (as you stile him, p. 47. where you may look to heare more from me about him) when you shall have proved him to have been as very a *Saint*, as every body knowes hee was a learned Dr, I shall then bee more troubled that I find him so much an *Arminian*. I am not scared at what he dictates, rather then proves, in your margin; for that hee saith nothing but what *Faustus* the Father of the *Semipelagians* did (*i*), and what hath been answered a thousand times, or been warilie expounded. And if any such expression did unwarily fall from *Bernard*, in a Sermon, knowing what a declining age he lived in, we may well say, *Bernardus non*

(g) These or the like sayings in words or sense, are so frequent in the writings of all sorts of Arminians, as that I will not abuse my owne, or readers leasure, by transcribing them.

(*b*) Yea *Arminii* his *liberi orphani novem*, assert it to have been the opinion of their father, *Epist. quadam dedicat* that we are justified by workes, as well as by faith.

(*i*) Faust. *lib* 3. *de grat. & lib. arbit. c.* 7. *Quis tam immemor salutis suæ sit, qui attrahentis misericordiam negare præsumat: Sed ille verè impius est, qui tam non omnibus ingeri, non omnibus testatur impendi, &c.*

non vidit omnia; but wonder hee ſpake ſo well elſe-
(k) Bern. *de lib. arbit. & gratia. Quid agit liberum arbitrium? Salvatur, Opus hoc ſine duobus effici non poteſt, uno à quo ſit, altero in quo ſit. Deus author eſt ſalutis, liberum arbitrium tantum eſt ejus capax.* p. 20.
where, (k) by which hee hath made amends, for any thing he may have let fall amiſs here. In Poperie it uſed to be ſaid,

Si ſint ſancti, orent pro nobis; ſi doctores, reſpondeant ad argumenta.

As for the Apologie which you make for the leſs convincing nature of evidences brought by you, for the preſent, I much wonder, that having perfected even this your perfect Copie, at leaſt a full *halfe yeare before the printing of it* (which I know by one, in whoſe hand it was, ſo long before) I much muſe that ſo neat a diſputant, as you pretend to be in this your *Meridian*, (a phraſe of your owne in an Epiſtle to me) *Correct, polite Copie*, ſhould not have amended all imperfections, and in ſtead of *Topicks*, have *given us demonſtrations*. As for your threatnings of making all ſure, againſt all common ſhifts and ſubterfuges, I wonder not much at them, when I conſider the altitude of your ſpirit; *Aquila non captat muſcas*. You put us in feare, that you will kill all in your next. For my part, I am not yet turn'd *Quaker*, as over much affrighted at what you denounce; yet I can aſsure you, if you doe not at your ſecond comming forth, argue much more ſtronglie againſt the common ſhifts, &c. *alias*, againſt the true common ſound faith *once delivered to the Saints*, then as yet you have done, or than your often beaten Aſſociates have done before you, I will here once for all, give it under my hand, that you ſhall have leave to reckon me *free among the dead*, you ſhall glorie if you will, in the head of your partie, that you have quite *rowted* me, and that I will appeare no more in the field. The counſell which in ſcorne you give me, of *ſlighting your papers* whether Correct or Uncorrect (in an Epiſtle) ſhall be in good earneſt followed by me: I ſhall once againe retire to my beloved reſt, (leiſure you call it, p. 4. lazineſs you could have been content to have call'd it) However I am ſomewhat to ſeeke, how this holding

up

up a threatning fist for a second blow, consists with that modestie you pretend to all along, and the *protestation* which you make to the man of *Honour* and *Integrity*, in the winding up of your Dedicatorie, 'That the 'temptation must be greater, and the necessitie more 'urgent, then I hope it will bee, if you draw at either 'end of the saw of strife. *Totus orbis exercet Historiam.* And I know you are as good an actor, as ever *Sosia* in *Plautus*. I cannot expect you should agree with me, who agree not much with your selfe: Onely before you appeare upon the stage againe, let me beseech you to remember that, which once you had in the close of a letter from me out of *Cyprian*, *pingues hostias litat Diabolo, qui contristat Ecclesiam.* Wound not the Church more by your *second*, then you have by your *first* writing; studie to make up, not to make sores.

Sect. 16. p. 20, 21.

I Find nothing in all this Section, unto which you have not had enough, and enough alreadie, by way of Reply, if but enough may serve your turne. 1. You have a complaint of *Modes* and *Fashions* of speech, and yet yours all along is in the *Al'a mode de Pelagian, Massilian, Arminian*, &c. Indeed *modo quo prius*, with the not over old *Montacutian*, late the *Franciscо-Clarian frye*. 2. You are constant in nothing, but in the confounding the meritorious cause with that, which you truely call, p. 21. l. the *energeticall efficient* cause; as appeares by your quoting *Hos.* 13.6. with *Jam.* 1.15. 3. You are very daring, in charging that with blasphemie, which must needs be a very truth, that, *Rom.* 6. 23. death, so farre forth as under the notion of punishment, there is any thing in that *privation* positive, is from God, as the author of it. In that sense did not he threaten it before it was? *Gen.* 2.17. Did he not bring it in, when his threatning was not dreaded? *Rom.* 5 12.

Are

Are not from him the issues of death? *Psal.* 68. 20. 4. You would faine prove an Apocryphall opinion, by an Apocryphall text, out of *Wisdome* 1. 13. &c. (as *Joh. Scot*, cap. 17. had done before you, Hist. Gotteschi,) which yet, good thing as it is, will bee understood of no other then a meritorious cause: And this you have been told alreadie by *Fulg. ad Monim.* quoted before. I have no more therefore to say to it, save that you leave me in my muses, why you should so solemnlie, in the front in your Epist. Dedicat. in the *corps le grand*, as here towards the reare, p. 64. quote Apocrypha, especiallie if these passages should be found transcribed out of Cardinall *Bellarmine*. It may bee towards my resolution, you would have me read over the Motto about the tie of the Knights of the Garter, *Honi soit qui male pensé*; Adde this also, that when at any time the Fathers say, that God made not death or hell, or the like (*l*), they meane it in opposition to *Pelagius*, who mainteined that *Adam* was made mortall, whether hee sinned or not, he should have died. Hence the *Carthaginian* Councill, pronounced an Anathema on such as said, *Adam* was created mortall; that is, not by the merit of sinne, but necessitie of nature. Otherwise (as was said above) it were strange, that he to whom belong *the issues of death*, who threatens it, inflicts it, should not be the author of it, so farre forth, as there is any thing pœnall in it.

(*l*) August *l. de Gestis Pelag. cap.* 3.
* *Can.* 1. *Placeat omnib. Episcop. &c.*

Sect. 17. p. 21, 22, &c.

I Might also as quicklie, for my owne, Christians, and the Printers ease, (now I have in my poore measure, rescued the sacred Scriptures from their ravishments) bowle off from this 17. Section of yours, wherein you turne to *Reason*. I could never yet find any of the carnall reasonings of *Pelagians* and *Arminians*, beare waight in the scales *of the Sanctuary*, and therefore I might justly

justly neglect them, how much soever they call for a *Philosophicall* (*m*) rather then a *Theologicall* School, to have them tried in. But that I may not altogether let you alone in your stumblings, in the forepart of your Section, or in the wicked railings (I speak diminutively of what you have, p. 24.) in the *posterne* of it, I must crave leave, 1. To put in a few Theses, which will overthrow the *Dagon* of this Section, and undoe many most parts of your book besides. 2. To affix very briefly a few Animadversions to the very text of this Section. For the Theses. If you were not ignorant of them, you continue to be hatefullie malitious; if you were (which is hardlie possible, considering how often you quote *Calvin and Twisse*) you were shamefullie to blame in these Arguments, to let your pen, either to an *Uncorrect* or *Correct* Copie. The Theses are these. 1. That all *sublapsarians*, as well as *supralapsarians* (may I crave leave without offence to either partie, to use these distinguishing titles, who am a good friend to both, (*n*) which my adversarie is not, when p. 2. of first papers, hee takes up the bucklers against both) are agreed, that there is no absolute predetermination of *sinnes permission*, going before that which they use scholasticallie to call *visionem simplicis intelligentiæ*, or of the possibilitie of sinnes falling out. 2. That all *sublapsarians* (amongst whom *Calvin* * must ever be ranked as none of the meanest) premise the consideration of *originall sinne*, indeed of that onely before the Act of *preterition* or *negative reprobation*; And that both these, and the *supralapsarians* with them, premise the consideration of all actuall sinnes, to the decree of positive reprobation *usually called damnation*. 3. Indeed they are neither of them so simple as to apprehend these objective considerations, to be at all any causes of Gods decree (*o*) as that in him is an *internall, eternall act*, though they be the proper causes of his temporall *transient acts*, and of the *execution* of those decrees. They be loath to incurre that censure of madnesse from *Aquinas*

(*m*) Austin. *de quant. Animæ. cap.* 7. *Authoritati credere magnum compendium est, & nullus labor. Nam imperitiores si ratione velint verum comprehendere, similitudinib. rationum facillimè decipiuntur, &c.*

(*n*) D. Twisse *vindic. lib.* 3. *digress.* 1. They all meet in this. *Quod homines à Deo in prædestinatione considerantur tanquam partes, ante prædestinationem horum, & reprobationem aliorum.* See the testimony presently cited out of him.

(*o*) D. Rivet. *disput.* 3 *Thes.* 14. *Non solum quæstio hæc (de objecto prædestinationis) abstrusa est, ac in penitiori Dei sanctuarii adyto condita, sed quia otiosa curiositas alenda non est, cujus illa nimis alta speculatio alumna est, & nutrix:* He addes the other part. *Quod ex damnata Adæ sobole, Deus quos visum est elegit, quos vult reprobat; quæ ficuti ad fidem exercendam longè aptior est, ita majore cum fructu tractatur. In hac igitur doctrina, quæ humanæ naturæ corruptionem & reatum in se continet; libentiùs insistit, quia non solum adpietatem propius conducit, sed magis etiam, videtur Theologica:* He had said a little before; *Paulum docuisse Deum ex perdita massa, eligere & reprobare quos ipse visum est.*

quinas, (as above) or so much as to receive a gentle checke from your selfe, when as p. 51. you acknowledge that these kinde of considerations must onely be ascribed to Gods *will*, *secundum res volitas*, *not according to the act of Gods will* considered in its simplicitie. A better speech then which, you never uttered any in all your booke, and which rightly understood and applied, overthrowes all that you say against *absolute predestination*. 4. That all these considerations of *sub* or *supra*, are onely some honest, ingenious, necessary devices, which some therefore well call, *ingenti nostri figmenta*, for the helping of us poor creatures, crasie mortals, (who cannot approach to *that light which inhabiteth eternitie*) to understand some little something of all that which Scripture reveales concerning Gods decrees, but that God *ab aeterno* decreeing, did both will and foresee all things, *unico intuitu*, *unico actu*. All things are, as I may say, *ἐν σιγμαὶ τῦ χρόνε*, in the very twinkling of an eie, open and naked before him, *Heb.* 4. 13. What we distinguish by our *significationis*, and moments of time, hee wils and foresees all at once, *end and meanes* together. It is therefore extreme childish to wrangle overmuch with one another, about the different conceits, which all wecrazie people may have, about the meer ordering or marshalling of Gods decrees, according to *first*, or *second*; when as the very purblind Jewish Rabbines can assent to it, that in God there is neither *first nor last*. An unworthy thing then it is, for any pretending to Divinitie, fowly to bespatter one another about meere methodicall mistakes. (which I am perswaded the very Angels in Heaven are not exactlie acquainted with) Oh what horrid uncharitableuesse must it argue (in you) upon a meer dislike of *Calvins* ordering of Gods decrees, to fling and flounce, and to poure out damnable blasphemies, and then when you have done, to say, p. 24. that you *doe it for edification*? 5. That when upon the consideration of Gods being a free and judicious agent,

it

it is by all Christian mortals agreed, *nemine contradicente*, (unlesse perhaps by one giddie headed *Nich. Grevinchovius*) (p) that in Gods one decree, we must needs distinguish betwixt the decree of the *end*, and the decree of the *meanes*; and that we must needs place the decree of the end, in so wise an agent as God is, before the decree of the means, according to that well-grounded Rule, dictated by nature it selfe; that, *Quod prius est in intentione, ultimum est in executione*; that is last executed, which is first intended; it must needs follow, for all your jerking toyish gybes, p. 22, 23. *that if punishment* (for example) be last executed after sinne, as all the world knowes it is; and if that may be looked upon in any consideration, as an end intended by God, as *Prov.* 16. 4. seemes to make for it, then as to our manner of apprehending things, it must needs be most evident, that *punishment* must be decreed before the permission of sinne; or else sinne in *execution must be punished eternally, before it bee permitted* or acted; which if you cannot like of, you will easilie perceive to whom the πρωθύστερον in Divinity, (with which, p. 23. you make your selfe so merry) will of right belong.

6. But seeing the supreme ultimate or sole end of God, (as *Calvin* and all the orthodox agree (q) was not, is not, nor ever will be, the meer *destruction or tormenting of his creature, animi gratia*, as *Nero* set *Rome* on fire, or as you against your conscience, would have us to hold, *for recreation to cut up animals alive, like the Spanish Prince*: (most odious and for ever to be Anathematiz'd comparisons) but the just *tormenting* of him, for the just manifestation of the glory of his justice, *Rom.* 9. 22. 2 *Thes.* 1. 6. after much long-suffering and patience. Dr *Twisse* (r) hath nobly and irrefragablie, strongly proved an hundred times over in all his writings, That because mans destruction and torment is not an end of it selfe intended, but onely a means tending to a further end, and not willed for its owne sake, but *propter aliud*, and that in Gods decrees,

(p) Who yet could say, *cont. Amef.* p. 113. *Gradus hosce, seu momenta varia quæ fingi solent, in decretis Dei, infirmitatem nostram posse sublevare, sed in ipso Deo, unum & idem esse.* Yet *alibi contra*, Nego simpliciter decretum hoc, esse decretum finis, & mediorum; medium cum fine in ipso decreto quod ais conjungi, nemo sanus dabit.

(q) Calvin. *de prædest.* p. 728. &c.

(r) *Epist. dedic. ad* Reg Bohem. *Ego verò sic instituo, Deum neminem destinasse ad damnationem nisi propter peccatum. Nec ullo vel naturæ momento priorem esse judico destinationem ad damnationem, quam sit consideratio peccati, secundum quam fiat ista prædestinatio, &c.*

decrees, all meanes are to be *coordinated*, not *subordinated*, none are before or after another in divine consideration, as not in order of nature or time to him, he makes it evident, that your suggestion, That God intended the eternall destruction and miserie of his so noble and excellent a creature, before hee intended to *permit his sinne*, the onely true meritorious cause of all his miserie, is so farre from being true, that never any rationall creature, noble or ignoble, did ever in time, suffer so much, as to the cutting of his finger, but for his sinne. Nor did God ever entertaine any thoughts that he should suffer for any thing else. 2. By what hath been said, I trust you will say your selfe (I am pretty confident that every honest body, will say, not wilfully prepossessed and blinded by the dust of your flaunting rhetoricke) that I have an easie taske in the second thing proposed, *viz.* Animadversions upon the text of this Section: Take therefore briefly this. 1. That you are at your hot fierce scuffle with your old overvanquished Adversarie, Sir *N. N.* whilst you doe so tediously plead for that, which no honest body will deny you, *viz.* *That God did not make hell*, p. 24 *by an absolute purpose, meerely because hee would that some should suffer it, and not in a previous intuition of their sinne.* But there-hence it followes not, that sinne is the cause of Gods decree, but onely of the execution of it. Belike you will not beleeve that you have killed your Adversary, till with the coward in Sir *Philip Sydneys* Arcadia, you look upon him twenty times dead at your feet. Can you beleeve that what you say in this, either 1. Makes for Gods not being the author, and that *ab aeterno* too, as to intention of mans eternall punishment for sinne, the thing offered to proofe, p. 17. Sect. 14? 2. Or to what you fell upon afterwards, Gods equall love to mankind, or Christs equall redemption of all mankind, Sect. 15. 2. If you will needs have it granted you, which you plead for next, (as I see no great absurditie in it, why it should not be yielded you) that sinne

and

and punishment are *relata secundum esse, & simul natura*; I cannot conceive how this makes for you, but rather against you: For if *Relata quatalia*, are *simul natura*, then sinne and punishment, according to what I have pleaded for, at least in Gods decree, are not one after another, but rather together. But I would not wish you hence to infer, as you seem to doe, (your discourse here and every where else seems to have a wishlie look that way) 1. That God did not at all from eternity, for sin intend to damn any men, but took up that resolution in time, when men have actually merited it by their sinnes. 2. Or to think that Gods intention to kill men for sinne, before they were born, makes him (a man might tremble againe, to write it over) an *αὐτοκαθάρτος*, p. 24 to slay *men before they were borne*; when as you should know, that *prædestinatio ab æterno non egreditur extrà se*, and so is no more a reall punishment, then Gods resolving to create us rich and noble, makes us actually so. And this Dr *Twisse*, if you bee but willing to learne any thing from him, will fully instruct you in (*f*). 3. Or to beleeve that you had just cause in both your margins, p. 22, 23. to bring *Calvin* againe to your whipping post, (nay, upon that occasion, p. 24. to breake out (as you wretchedly speake, for *edification* sake) into horrid blasphemies against the Almighty himselfe) for saying nothing, but what first, he proves by *Scripture, reason, and authority*, out of *Austin*, which you doe not so much as offer to put away; for saying nothing but what multitudes of *Schoolmen*, some hundred of yeares before *Calvin* was born, had said, with a most unanimous consent, (*t*) *viz.* *Scotus* with the whole Army of Scotists, and which all the *supralapsarians* in the Church of *Rome* doe say, which *Suarez* himselfe being witnesse, are by farre the greater number. Yea, for saying nothing but what *Bellarmine* himselfe is forced to beare him witnesse, hee hath *Austin* for: Nay, for saying nothing, but what (as we shal have occasion against your 3. Chapter to prove) must

(*f*) *Vindic. l.* 1. *c.* 3 *in* 4° *col.* 1. *Nil Vulgatius in scholis quam prædestinationem & reprobationem, nihil ponere in prædestinato, &c. Quod & evidens ratio confirmat: Sunt enim actus Dei immanentes, non transeuntes: omnis autem pœna est actionis transeuntis in creaturam effectus.*

(*t*) Scot. *l.* 1. *dist.* 41. & *l.* 3. *dist.* 19. Suarez *in* 3. *disp.* 5. *p.* 103. *Probabiliorem existimo communem sententiam Theologorum, asserentium electionem hominum prædestinatorum, antecessisse permissionem originalis peccati.* Contra-Remonst. *secunda p.* 90. *Agnoscimus & docemus Deum non decrevisse quenquam damnare, nisi justissime propter sua ipsius peccata: atque hoc respectu decretum hoc non posse ita absolutum vocari, ut Deus sine ullo peccatorum respectu decreverit quenquam damnare, &c.*

must be granted, if we have no mind to turn *Atheists*. As for what you have out of him concerning the *horribile decretum*, p. 24. which as you say did *fright you into fourscore*, and upon that occasion belch out of your mouth slanders against heaven, oftentimes confuted, as fast and as full, as the Apocalypticall Red Dragon, *Rev.* 12. *against the woman to drowne her*. 1. That is by *Calvin* upon the place, understood no otherwise, then as that decree is of such a nature, as that it cannot but *incutere horrorem*, as it did make the Apostle cry out, *O the depth*, *Rom.* 11. 33. Not that it is to bee abominated, as you doe now; for which, the Lord, if it be his blessed pleasure, give you repentance. 2. Your former *little wit* (now much better as you think, since you have left *Calvins horribile decretum*) is neither much for the *prior* or *posterior* part of it, to be heeded, unlesse you had grace to make better use of it, than here you doe; who use it in this place, just as that Wilding in *Prov.* 26. 18. *who casts firebrands, arrowes, and death, and saith, am I not in sport?* Belike this way you will have it verified of you, that *nullum magnum Ingenium est sine mixtura dementiæ*. 3. The true and just cause (give me leave to speake plainlie what I think, *In repub. liberâ, liberas oportet habere linguas*) is not so much your amazement at any thing *Calvin* delivers, about the absolute decree, as the extreme pride of your own heart, and the deep love you are fallen into, with your over-gallant parts. (which I beseech God, they may not doe your pretious soule as deadly a displeasure, as ever *Absalons* brave haire did to his body.) What of old made many a man a *Massilian* (*u*) hath made you an *Arminian*: Good brother returne, returne, whilst there is or may be any hopes of you. As for your girding at the excuses, which you say, though falsely, wee make to excuse God. 1. We were never so wicked as to attempt that; we praise God we need not doe it, who know him to be holinesse it selfe, holy, harmlesse, separate

(*u*) Prosp. *Epist. ad* Ruffin. *Ab hac confessione Gratiæ Dei, ideo quidam resiliunt ne cum tam talem confessi fuerint, qualis divino eloquio prædicatur, & qualis opere suæ potestatis agnoscitur, etiam hoc necesse habeant confiteri, quod ex omni numero hominum per sæcula cuncta natorum, certus apud Deum, definitusq; numerus sit prædestinati in vitam æternam populi, secundum propositum Dei vocantis, electi. Quod quidem tam impium est negare, quam ipsi gratiæ contrairi.*

separate from sinne and sinners, *Heb.* 7. 26. *Jer.* 12. 1. *Hab.* 1. 13. even when he willingly permits them. Only we are forced often to stop such wranglers mouths, as yours are here, when they be wide open against truth, which they do not or will not understand. 2. If you will needs have it so now, we excuse God no otherwise, by the distinction you so scornfully jeer at, then *Jac. Armin.* himselfe, your great Master had taught Dr *Twisse* as may be seen in that very place (*x*), for the repeating of which, you so fiercely oppose him. I say, notwithstanding those salt stinging jeeres, and the haste you pretend to be in, to gain some refreshment from your next 18. Section; You will find one day, that it would have been much better, that leaving your *reputed ire* to *Homer*, you had orderlie put your bridle upon your horse, and with it rid upon a slow pace, *ad Garumantas usq; & Indos*, then thus to play the *Lucian*, and elsewhere the *Carpocratian* p. 42. against Heaven; lest (which God avert) you with *Achitophel*, one day *saddle your Asse*, and speed no better then he did. If you judge me now (as once you did, Epist. 2. upon a slight occasion) to be in a high phrensie, you must pardon me: Your rage against Heaven, hath put me out of all patience with you. *Severum medicum intemperans æger facit*: And now it is fallen to my turne, at least to endeavour to be your Physitian, who have been long a physeking of me to no purpose.

(*x*) *Textus Arminii citatus à D. Twisse, sect.* 13. *Tertia distinctio qua Deus dicitur velle peccatum, non qua peccatum est, sed qua est medium illustrandæ gloriæ ipsius &c. Cæterum ut istam distinctionem rectè usurpemus, ut aliquis sanè aliquis est usus; dicendum est, Deum permittere peccatum, non qua tale, sed ea de causa quia novit & potest illud facere medium. Imò potiùs uti tanquam medio ad gloriam suam illustrandam: Ita ut peccati ratio qua tale objiciatur permissioni Dei; causante interim permissionem ipsam, tum consideratione, quod istud peccatum medium esse potest gloriæ divinæ illustrandæ, tum ordinatione ut peccatum permissum medium sit, reipsa, illustrandæ gloriæ ejusdem.*

§. 18. from p. 24, to p. 32.

AND now we are come to this Section, I am glad I shall have some *refreshment* as well as you tell, p. 24. *Eja age, irrideamus: Arcum non semper tendit Apollo.* You have gladded me much by what you have told me you aimed at, in the drawing up of this Catalogue,

Catalogue, p. 16. ſect. 13, what p. 17. ſect. 14. you tell me, they muſt ſay for you, *viz.* as to the firſt, *That God is not the author of ſinne*, let that ſame wicked Sir *N. N.* errant villaine as he is, looke to that: As to the ſecond, *That God is not the efficient cauſe of eternall punishment*, moſt of them will be *teſtes muti*, as to that, and thoſe who ſpeake any thing, ſpeake the quite contrary way; as *Baſil.* p. 26. *Chryſoſt. ibid. Damaſcen.* p. 27. Oh how much more propitious is this liſt to me, then that of your 7. Section? p. 10, 11. But leſt you ſhould vapour among your aſſociates, that I bring in a *nihil dicit*, to what they ſeem to ſpeake, for *Gods equall love to all mankind*; Chriſts as æqually diffuſive *Redemption*, your much beloved *Helena* ψευδόχριστος, (in one of your Epiſtles) you doe ſtill ſo valiantlie appeare for, I muſt ſay ſomething. 1. To the Præface prefixed to the ſecond Catalogue, or Jurie (if you will) impannelled for your *ſelfe*, as your firſt was, p. 10, 11. drawne up in *terrorem Calviniſtarum*. 2. Something in generall, and but in generall I have to ſay to the Authors you would have to bring in verdict for you. For the firſt, I hope before I have done with you, if there bee any front left in you to bluſh, to make you change colour, for abuſing of *Auſtins* almoſt ſacred name, as if he had any thing to ſay on your ſide, who doth ſo perfectlie appeare againſt you every where: Yet if hee and all the Greeke and Latine Fathers to boot, before *Pelagius*, or upon *Pelagius* his firſt appearing to the world, in a meer Ethnick garbe (*y*), as a denier of all Grace, and a meer champion of Nature, ſhould ſeem ſome way to plead for you, (when as a diminutive grace mainteined by them, was enough to overthrow the firſt ϑέσις wherein Pelagianiſme appeared) it would bee very little for your credit, onely that I tarre to concurre with the former Fathers, or St *Auſtin* himſelfe, and then afterwards to leave *Auſtin*, when the neceſſitie of the cauſe againſt *Pelagius* drew him out to a more ample declaration and vindi-

cation

(*y*) *Vid.* Cornel. Janſen. Auguſtinum tom. 1. l. 5. c. 1. p. 130. *Hunc ſtatum hæreſis iſtæ, in ipſis ſuis habuit incunabulis, quando primò à Pelagio proferri & prædicari cæpit. Tunc n puram putamq; naturam, ſicut à Deo conditur, & ex utero matris prodit, nullo externo ſive ſcientiæ, ſive potentiæ præſidio, ſed ſolo liberæ voluntatis arbitrio, & naturali illa poſſibilitate ad omnia omnino quæ ad bonam beatamq; vitam magna facilitate conſequendam pertinent, abundè ſufficere docuerint.*

cation of grace. This will at leaſt argue, (which yet you denie, p. 4.) that you ſtick in *Maſſilianiſme*; that you are willing to begin, but not to end with St *Auſtin*. 2. You here and every where confounding the decree of *Reprobation negative*, with that of *poſitive condemnation*, I know not one, either of the antient, or moderne orthodoxe Writers, who will not readilie yield, *That God did not abſolutely decree the reprobation* (poſitive) of any creature, but upon præſcience and ſuppoſition of wilfull *rebellion and impenitence*. You muſt ſtill be allowed to skirmiſh with your implacable enemie, Sir *N. N.* You have ſmall reaſon to be over-confident of your great Collector, *Voſſius*. 1. For that before the Synod of *Dort*, he was knowne meerly to be of the *Arminian party*, for which too, he was put by his Regency of the *Belgick* Colledge in *Leyden*, and therefore is at beſt but *teſtis ex ſinu*. 2. For that he was not over-ſtedfaſt in his faith, who upon all occaſions of turnings, diſcovered much levitie, and by facing about, recovered ſome kinde of ſtation among the orthodoxe at *Leyden*, as *Hiſtoriarum* profeſſor there. 3. He may well be ſuſpected, not to deale ſo candidly in other matters, as were to be wiſhed, when as he is not afraid againſt the credit of all the orthodoxe, to ranke *Fauſtus Rheginenſis*, and *Lucidus* the Pelagian, who were the known Leaders of Pelagians and Semipelagians (z) among Catholiques. 4. He hath utterlie ſpoiled your market, whilſt from him you learned it (and I wiſh hee had never taught you a worſe leſſon) to apply the diſtincton of *voluntas antecedens & conſequens*, not to *actum volendi in Deo*, but to *res volitas*, p. 51. which application alone, overthrowes all what you ſay about Gods conditionall or reſpective decrees; and declares, that with your *Scriptures*, *Reaſons*, and *Fathers*, you ſtill fight againſt Sir *N. N.* or your ſelfe, but againſt no other wiſe body. 5. You have not yet perſwaded me, that μέγα βιβλίον, is to you μέγα κακὸν, whereas without any other

(z) See Dr *Twiſſe* againſt Mr *Hoard*, p. 56. where hee quotes a ſaying out of *Iſidore, de viris illuſtribus* Would you but compare *Voſſii Hiſt. Pelag.* with the collections of Reverend *Jac. Armach.* in his primord. Eccleſ. Britan; or with thoſe of that ſtupendious *Janſen.* in his *Auguſt.* or of *Latii* commentat. *l.* 2. *de Pelag. &c.* you would be leſſe enamoured with *Voſſius*; or with your *admirable Grotius*.

other neceſſitie, ſave what you have created, of beſpattering of Mr *Calvin*, *Twiſſe*, *&c.* you have made your former leſſe than three ſheets of paper, to ſwell up into eleven almoſt in this your *Correct Copy*; yet have not retracted any one errour, but rather committed more. 2. As for what need to bee ſaid to the particular Authors brought in your *Muſter-role*, from p. 25. to 32. beſides what hath been ſaid alreadie, give me leave to vent my ſelfe in ſome few generall propoſitions. And here firſt, Becauſe I affect to bee ſomewhat *Claſſicall*, I ſhall ranke all the Authors quoted by you into three Claſſes. 1. Of the Ancients before any Pelagian queſtions were ſtarted up. 2. If you will but give me leave to coine a word, the *Auguſtinian* Claſſis, during *Pelagius* his time, or anon after. 3. The Modern Claſſis, either of Pontificians, or of Proteſtants, forraine, or of our own Church. I ſay firſt in generall, in reference to all thoſe, unleſſe it were *Origen*, p. 26. I finde they ſpeak nothing, if they be candidlie interpreted, which makes for Gods equall univerſall love to all mankinde, the onely end for which you bring them, or elſe they are brought in for no end, and are diſquieted in vain. 2. More particularly, all thoſe of the firſt Claſſis, whether Greek or Latine, which you bring, might all very well have been ſpared. 1. becauſe they cannot bee preſumed to bee, fit determiners of thoſe controverſes, which did ariſe in the Church, after they were dead and gone (*a*). 2. We cannot but allow ſuch, (eſpecially in Sermons, Epiſtles, popular Catechiſmes, diſcourſes againſt known hereticks of another ſtraine then the Pelagians) a greater neglect of their ſtile and phraſe, then it were any way fit ſhould be yielded them, when known hereticks riſen, watch the advantages of all unwary expreſſions. 3. Moſt of the Græcians, eſpeciallie thoſe who came from the Philoſophick ſchools, to bee Doctors in the Chriſtian, brought ſo much of their Philoſophy with them, into the Church, as that Divinitie was farre the worſe for them (*b*). 4. Yet none of them all was ſuch an

Poſition 1.

Poſition 2.

a) You have ſurely heard, that *Ante exortum Pelagium ſecurius loquebantur patres.* Auguſt. *de præd. ſanct. c.* 14. *& cont. Jul. l.* 1. *c.* 2. *Diſputantes in Catholica Eccleſia, non ſe aliter intelligi arbitrabantur; tali quæſtione nullus puſſabatur, &c.* (*b*) Corn. Jan. *in Aug. t.* 2. *protm. Inter græcos, &c. Theologicæ doctrinæ princeps olim* Origenes *poſt illum* Chryſoſtomus *fuit, unde ſua derivarunt* Theodoretus, *Oecumenius*, Theophylactus *ac* Damaſcenus, *ſed ita, &c.*

Erra

Erra pater in Divinitie, as *Origen*, who abounds almoſt with as many errors as lines; and who, as our reverend Biſhop *Hall* ſaid of him wittilie, *deſinebat eſſe vir*, (for he would need underſtand that place, *Mat.* 19. 12. about *caſtration*, literallie) *ſed non malus interpres.* This very man, who alſo hath learnedly been proved, many yeares before *Pelagius* was born, to have laid the groſſeſt foundations of Pelagianiſme (*c*). He I ſay, and he alone is brought by you contrary to ſcripture, *Rom.* 9. 22. *Jude* 4. and ſome of that very antiquitie appearing in your Catalogue, (as any body may ſee, who will but overlook it) for to father a notion for you, which alſo you had the boldneſſe to communicate to your auditors, in a Lecture at *Daintrey*, viz. *That God made hell onely for wicked Devils, but not for wicked men, full out as bad as Devils.* 5. Not only learned orthodox Proteſtants (*d*) but even the learneder ſort of Papiſts (*e*) have warned us againſt the overlaviſh expreſſions of *Theophylact*, *Euthimius*, *Chryſoſt.* *Oecumenius*, *Macarius*, *&c.* which yet are in very great ſtate produced by you, as in this your liſt, ſo up and down your booke, without taking notice of any ſuch *Adviſoes* given in: But it will not be amiſſe to remember, that *abundans cautela non nocet.* 6. Moſt, if not all theſe Authors, were, before ever *Voſſius* booked them downe, collected to his hand, by your admirable *H. Grotius*, in his *ordinum Hollandiæ &c.* *Weſtfriſiæ pietas*, who alſo had borrowed them out of ſeverall parts of *Bellarmines* writings (*f*), and that ſame unconquerable *Grotius* of yours, hath from *Joh. Bogermans*, received a particular anſwer to moſt of them, where you ſhall doe well to fetch yours alſo. 7. *Damaſcene*, though of much later ſtanding, than the former of the firſt *Claſſis*, yet he as a Græcian, may be ranked among them, as living in the Græcian Churches, nothing neer ſo much peſtered with *Pelagianiſme* as the Latine. As for the diſtinction of Gods *Antecedent* and *Conſequent* will alledged by you and others, ſometimes

(*c*) Janſen. Auguſt. *Tom. ult. p.* 1136. Origenes in *Epiſtolam ad Rom. & in libris piriarch. errorem de prædeſtinatione ſecundum præſcientiam, omneſq; cæteros Pelagianorum, & Maſſilienſium, tanta copiâ & accuratione præcudit, ut poſt Pelagii ætatem vixiſſe videatur. vid. & lib. 6. c. 13, 14, 15, &c.* (*d*) See at large for this, Dr *Whitaker*, *de peccato origin, l. 2. c. 2.* D. Morton *Apolog. 1. part. p.* 267. Bogerman *cont. Annotat.* H. Grotii (*e*) *Cont. Diſcuſs. H. Grotii.*

(*f*) Bogerm. *ubi ſupra parte ſecunda.*

out of him, and out of *Chryſoſt.* (as indeed as yet, *ſub judice lis eſt*, who was the father of that invention) I have already in this writing of mine, ſhewed, that poſſibly there may bee ſome good uſe of it, if wiſe men may but have the management of it; and I have elſewhere (in my firſt writing) made it evident, that ever ſince the firſt minting of it, it hath been a very *apple of contention in the Church*, eſpecially among the Schoolmen; none of all which, if we may beleeve a great Schoolman, Dr *Twiſſe*, one only excepted (*g*) had ever the happineſſe to explaine it any thing handſomely. 3. *Damaſcene* the great pretended Author of it, 1. Seems not to be conſtant to himſelfe; for here as you quote him, p. 27. out of *lib.* 2. *c.* 29. *orthod. fidei*, whilſt he diſtinguiſheth in God, his antecedent from his conſequent will, hee muſt needs (at leaſt as the words ſound) aſcribe deliberation properly ſo called, in counſell and mutations, of counſell alſo to God, which elſewhere he doth deny; for ſaith he, *ib. c.* 22. 29. ὁ γὰρ βουλευόμενος θεὸς, ἀγνοίας γάρ ἐστι τὸ βουλεύεται. *To adviſe, or to take counſell, is an argument of ignorance.* 2. In this his device, he ſeems but to jump with much ſuch another, as before him was taken up by the *Maſſilians* for the ſame end and purpoſe (*b*). 4. The Armini-

(*g*) That is *Gregor. Arimineuſ.* D. Twiſſe *vindic. l.* 2 *digr.* 8. *p.* 455. *Sciendum quod quæcunque Deus vult nobis, aut facit in nobis, vel habent in nobis cauſam meritoriam, & talia dicit* Damaſc. *Deum velle conſequenter, ſicut pœnam quamlibet, quam propterea vult nobis, quia peccamus; ita quod peccatum eſt cauſa meritoria pœnæ quam nobis infligit, Aut non habent in nobis talem cauſam meritoriam, ſaltem primam, ſed ex ſua gratia, & ſua voluntate, illa nobis concedit, & talia ſunt omnia bona quæ habemus; & hoc dicit ipſum Deum velle nobis voluntate antecedente, quoniam nulla in nobis cauſa antecedit, nec propter aliud in nobis, vel ex nobis vult primo aliqua bona nobis, ſed ex ſua bonitate primo; unde & merita noſtra dona ſunt ejus, ut* Auguſt. 13. *de Trin. Non ergo talis voluntas conſequitur cauſaliter vel meritoriè aliquid in nobis; & ideo non ex cauſa noſtra, ſicut voluntas punitionis, ſed ex ſeipſo. Et ideo vocat illam conſequentem, hanc antecedentem; & hanc manifeſtè patet, intuenti diligenter, eſſe intentionem ejus, &c.* (*b*) *Quia non omnes ſalvos fieri certum eſt, hinc illud propoſitum generale, non abſolutum, ſed inefficax & quaſi conditionatum ſtatuunt, viz. Si homines ipſi velint, & conſentiant. Dilucidis verbis eorum ſenſum* Proſp. *ad Aug. promit. Itaque quantum ad Deum pertinet omnib. paratam vitam æternam, quantum autem ad arbitrii libertatem, ab his tam apprehendi, qui Deo ſponte crediderunt, & auxilium gratiæ merito credulitatis acceperint.* And this to be your meaning, the ſame with theirs and their Leaders, *Fauſt. Rheg. l.* 1. *de grat. & lib. arb.* is plaine throughout your book, but eſpecially by what you have out of Dr *Andrews* p. 20. and out of *Hilar.* p. 260. and *Anſelme*, p. 27. And yet you would make us beleeve you are much for *Proſper*.

ans,

ans, (and yet it seems to be most proper Lettice for their lips, the very *Helena* they are enamoured withall) could never yet, by it commend or divend any of their Arminian *wares*, any thing the better, for that at no hand they agree in opening the mysticall meaning of it. And you amongst all the rest of that generation, are the most unhappy in the management of it, for that you are, not only as your great *Vossius*, and your domestique Dr *Jackson* (to whom you are much beholden for abusing the world with your two first principles, p. 6. which you took from him, and which you understand full out as equivocally as he) driven to confesse, p. 51. *that you understand this distinction not in respect of Gods will simply*, in which there can be neither *prius* nor *posterius*, but in respect of the things which are *the objects of his will*, but also because, p. 40. you doe, it seems, even in proprietie of speech, ascribe such velleities, would bees, yea, such an ἐκὼν ἀκούσιον θυμῶ to the Almighty, as is most contrary to his nature. In the first way of explaining the distinction, you are unhappy, however it be *fœlix infortunium* to the Church, in that with your own hands, you overthrow most part of your book; to be sure all your third Chapter, as I shall shew when I come to it. In the latter, if you doe but stand to it, you will become *Atheisticall* (*m*). And this for the Authors of the first *Classis*. 2. As for the Authors of the second *Classis*, *Austin* and his genuine followers, I make not the least doubt of it, but you would as gladly have them all *unclassed*, as you could wish that *Calvin* and *Beza*, had never at *Geneva*, appeared for *Classes & Synodi*; a thing which I am sure you are as angry at, as the fellow that wrote the *Clerico-classicum* of late. And this I gather, 1. In that in the matters debated, bordering upon *Pelagianisme*, (against which, if in any thing he was his crafts-master) you would have *Austin* turn'd off from the Bench of your *Jury*, p. 28. and that upon some shadow of reason, which one, and but one *Grotius* delivers

(*m*) And say with *Vorstius de Deo*, p. 195. *Non satis circumspectè loquuntur, qui Deum ut essentia, sic voluntate prorsus immutabilem esse affirmant. Voluntas Dei ad extra, non minus in Deo, quam in Angelis & hominib. ad opposita vertibilis.* Id p. 371. *Nihil absurdi inde sequitur, quod Deus in tempore quædam præcisè velle, vel nolle dicatur, quæ fortassè non antea ita præcisè voluit vel noluit*, p. 486. *pœnitentia Deo rectè convenit, quatenus ipse opera sua propter supervenientem aliquam causam, insperatam verè improbat, deserit, aut mutat.*

livers in, in a book of his, wherein (beyond *Cassander*) the Text which he was to defend, he carries on his cruell Popish designe against all Protestants, (*n*) but especially against all *Calvinists*; and wherein, as to Pelagianisme, hee outstrides the most of the very Jesuites in his compliance with it. Questionlesse it is monstrous, that any man pretending to learning (upon the bare authority of such a prodigiouslie *Erastio-Arminio-Socino-Pontificio-politick head-piece*, as those who know him at all in his writings, and in his designs, know him to be) should contrary to the judgement of all Catholick Doctors, who were his contemporals, of whole Councils, who did transcribe his writings *verbatim*, and turne them into Church-Canons (*o*), of severall Roman Pontifes, (who upon another score, were desperately angry with him, as with all the *African* Fathers) be so far infatuated, as upon any reason, to believe him to be an unfit judge, who was the fittest (so far forth as any man may be looked upon, as a fit ministeriall judge of controversies) to judge of any question bordering on *Pelagianisme*, as sure the question is, *Whether God antecedently love all alike? whether Christ died for all alike?* If one reason from *Grotius*, can weigh downe so much reason from his and your betters, I know you care not for *Austin*, save that you must *scenæ inservire*. 2. I collect this from the supercilious pif, which you somewhere make at the modern orthodox, having only one *Austin alone*, by whom they would be tried, p. 31. which were it so, (as it is most false) yet 1. It were much more rationall, next to Scripture, to stick to one *Austin*, who for

(*n*) Riv. Dyalis. *in Discuss. Grotii*, p. 595 &c. The discussor being the last book that ever *Grotius* wrote. *Grotium nobis benè voluisse, nec fuisse quantum potuit, in nostros, persecutionum intentorem & incendiarium, nemo credet sanus; qui postrema ejus scripta legerit, in quibus, omnibus pacem offert, ut nobis solis bellum indicatur, &c.* And what the goodly designe was, which *Grotius* before his death travelled with, he thus tels us himselfe, in the last leafe save one of that his last book, p. 255. as if hee were making of his last Will and Testament. *Restitutionem christianorum in unum idemq; corpus, semper optatum à Grotio sciunt, qui ipsum nôrunt. Existimavit autem aliquando incipi posse à protestantium inter se conjunctione. Postea vidit id plane fieri nequire, quia præterquam Calvinistarum ingenia fermè omnium, ab omni pace sunt alieniissima, Protestantes nullo inter se communi Ecclesiastico Regimine sociantur. Quæ causa est, cur partes aliæ, & aliæ sint exsurrecturæ. Quare nunc planè ita sentit* Grotius, *& multi cum eo, non posse protestantes inter se jungi, nisi simul jungantur cum iis, qui sedi Romanæ (N.B.) cohærent, sine qua nullum sperari potest, in Ecclesia commune Regimen.* (*o*) As it is famously known, of the Ephesine, Carthaginian, Milevitan, Arausican, yea, Roman Councils. *Vid. Jansenium, Aug. cap.* 14, 15, 16. And in slighting *Austin*, you comply with *Gennad.* Hist. Concil. Trident. who used to say of him, what *Solomon* hath of babblers, Pro. 10. 19. Hist. Gotesch. p. 20. Nay with far worse men, not onely all the old Massilians, but with the worst of Jesuites, *Molina, Lessius, Vasquez, &c. vid.* Jans. Aug. T. 2. *lib. proem. c.* 16.

twenty

twenty yeares together (p) moſt ſtudied theſe controverſies, and ſucceſſefully contended about them, as *Graces Champion*, againſt *Pelagian* nature, and Maſſilian diminutive *grace*, then to heed others, who perchance never ſtudied theſe matters ſo many houres, as he did years. 2. That one *Auſtin* to the worlds end, will by all the learned gracious world of Chriſtians, be thought to weigh down a thouſand ſuch as *Molina*, *Leſſius*, &c. or *Arminius* his ſecond *H. Grotius*, with myriads of ſuch as *Epiſcopius*, *Tilenus*, *Corvinus*, *Bertius*, *Grevinchovius*; yea, even though *T. P.* ſhould bring up the reare (q). 3. This is eaſily concluded, from your intolerable abuſing of *Auſtin*, when you quote him, as if you did almoſt as much hate him, as *Calvin* and *Beza*, Dr *Twiſſe* and the reſt of the firſt or ſecond *Reformation*, p. 52. witneſſe for a taſt (for fowler matters we ſhall have, when we be arrived to your p. 44.) that in this place, p. 28. what you quote out of his *lib. de ſp. & litera ad Marcell. cap.* 33. you produce ſomthing from his diſpute, where he ventilates matters *pro & con*, againſt his expreſſe concluſion and determination of the queſtion (r), both in that place,

(p) Proſp. *lib. cont. Collat. Viginti amplius annis, contra inimicos gratiæ Dei, Catholica acies, hujus viri ductu, pugnat & vincit. De quo idem ſuaviter carmine de ingratis ſic canit. Nam quocunque gradum convertit calidus hoſtis, quaſi per ambages anceps iter egit opertus; hujus ab occurſu eſt præventus* &c (q) D. Ward *Conc. ad Cler. de gra. diſcrimine ad finem. Illud etiam verè adjicere poſſum plus uni* Auguſtino *tam veterano, & in iſta cauſa verſatiſſimo tribuendum, quam centum* Grotiis, Corvinis, Vorſtiis, Bertiis, & *id genus recentiorib. dogmatiſtis. Accedit & illud coronidis loco,* Auguſtino *ſemper adhæſiſſe hac ex parte, eccleſiam univerſalem, ab ejus temporibus, Eccleſiam item Anglicanam, ab initio Reformationis, & celeberrimam hanc noſtram Academiam,* &c. (r) The queſtion propoſed to *Auſtin*, you rightly propoſe as he doth, in the beginning of *cap.* 33. but before the reſolution which *Auſtin* ſtands to, comes in, which is not till *cap.* 34 you ſnatch ſomething for you from his diſpute, which is continued throughout the whole *c.* 33. and not ended in the beginning of the 34. *chap.* as is plaine by theſe words, *Hæc diſputatio, ſi quæſtioni illi ſolvendæ ſufficiat, ſufficiat*; but then fals to diſpute againe, and concludes quite contrary to what you repreſent, thus: *Attendat & videat, non ideo tantum, iſtam voluntatem divino muneri tribuendam, quia ex libero arbitrio eſt, quod nobis naturaliter concreatum eſt, verum etiam, quod viſionum ſuaſionib. agit Deus ut velimus, & ut credamus*: And then comming to the critical point; *Si ad illam profunditatem ſcrutandam, quiſquam nos coerceat, cur illi ita ſuadetur, ut perſuadeatur,* &c. He ſhuts up all with an, *O altitudo divitiarum,* &c. and a check to ſuch as Mr *T. P. Cui reſponſio iſta diſplicet, quærat doctiores, ſed caveat, ne inveniat preſumptiores.*

and in other writings of his. It had therefore been *honeſter* and ſafer for you with *Arminius*, to have cryed out, *non ſtamus Auguſtino*; or with your Oracle *H. Grotius*, out of the very book which you cite, to ſay, *multa retractavit Auguſtinus, ſed in pejus.* And dealing

dealing thus with the Maſter, we need not wonder if you uſe his ſcholer *Proſper* no better, in what by pieces ſnatched from ſeverall parts of his works, you huddle altogether, p. 29. Indeed I ſee nothing but what with a proſperous gloſſe of *Proſpers* owne making, in ſeverall other parts of his writings, will downe with me very well; ſo that I ſhall not need to flie to that, *aliquando bonus dormitat Homerus*, that *Proſper* might Maſſilianize a little, as being tired with the perpetuall calumnies of *Maſſilians* and *Semipelagians* (*ſ*). Yet I have reaſon enough to ſuſpect, that you value not *Proſpers* judgement, more then *Auſtins*, and make not here ſo faire a repreſentation of it, as you might do, as ſhall be ſomewhat more cleared in my next poſition.

3. As for the Authors of the third or loweſt Claſſis, we ſhould be agreed in it, that they are no farther to be valued, than as they agree with Scripture, pure antiquity, and the harmony of the Proteſtant *Confeſſions*, (as indeed, no meer humane authorities, are to be ſet up higher, *Iſa.* 8. 20.) You quote but one *Anſelme*, p. 27. who yet, 1. Saith nothing of Gods intention equally to ſave all, but rather the contrary, in the very words cited by you: His words muſt needs be underſtood *de voluntate ſigni*, of what his diſpenſations import, and not *de voluntate ſuadoxiæ*, of what he hath decreed to bring to paſſe. 2. It is famouſly knowne, that *Anſelme*, as wel as a number of Pontificians more, are againſt you, in the matter of *prædeſtination* (*t*), and alſo in their magnifying of the diſtinction of the *ſufficiency* of Chriſts death in reference to Reprobates (*u*)

and of the *efficiency* of it onely to the Elect. The Proteſtants you call on your ſide, 1. *Phil. Melanct.* p. 29. but

(*ſ*) Yet ſo *Bogerm.* a man who deſerves no ſmall commendation out of *Paræus diſp. de lib arb. p.* 253. *Apparet (inquit) de Maſſilienſium ſectibus eum* (Proſperum) *aliquid hauſiſſe, & p. ſeq. Inter diſſerores liberi arbitrii, & prædicatores gratiæ, mediatorem ſe profitetur, in quæſtione quomodo Deus velit omnes homines ſalvari.* And yet he concludes againſt T. P. that he doth not, *illicò facere cum parte altera, &c. Nec deſunt fruſtalis hinc inde corraſis, ſententiam authoris, aliàs publicè notam elevare, quemadmodum bodiè ſcriptis non tantum veterum, ſed & recentiorum*, Calvini, Muſculi, *&c. in rem ſuam abuti ſolent Novatores; quibus interim in votis eſt, ut ſententiæ* Proſperi, Calvini, *&c. Poſſim quam ut impium & blaſphemum, traducant, evertatur, & exterminetur.* (*t*) Anſelm. *de Concord. cap.* 2. *Neceſſe eſt fieri quæ præſciuntur, & quæ prædeſtinantur.* (*u*) Anſel. *in Elucidario*, Innocent 3. *l.* 2. *de officio miſſæ, c.* 4. *ſanguis Chriſti pro ſolis prædeſtinatis effuſus eſt, quantum ad efficientiam; ſed procuntris hominibus quantum ad ſufficientiam.* Sic, Th. Aquin. *ſuper Rev.* 5. *De paſſione loqui eſt dupliciter, aut ſecundum ſufficientiam, & ſic paſſio redemit omnes; omnibus n. redimendis & ſalvandis ſufficiens eſt, etiamſi plures eſſent mundi, ut dicit* Anſelm. *lib.* 2. *Cur Deus homo, cap.* 14. *Aut ſecundum efficientiam, & ſic non omnes redempti ſunt, per paſſionem:* Sic Stapuleni. *ad Rom.* 5. Tapper *Artic.* 6. Sonnius *lib.* 3. *Relig. Chriſtianæ. cap.* 19.

but quote nothing out of him advantageous to you; if by reprobation, hee meane but *positive reprobation* or *damnation*; the meritorious cause whereof, no man denies to bee sinne. *Melancthon* was a man, who because he ever had a name in the Church, and that deservedly, for depth of learning, for *calmnesse*, *prudence*, and *moderation*, your vapouring party use much to glory in, upon a pretence that he is one of theirs; when as the contrary is most evident. 1. From his mtin acie, which to the last he maintained with *Calvin*; who also dedicated his booke against *Pighius* (such another wrangler as your selfe) unto him, as to a *Patron* and chief *Vindex* of the doctrine conteined therein. 2. From a testimonie under *Melancthons* own hand, and that towards the time of his death, *Anno* 1543. that hee agreed with *Calvin* in the doctrine of prædestination, free will, &c. save that *Calvins* way was the more profound, but that his waies were (to use his owne words) *simpliciora*, *& παχύτερα*, *& usui accommodatiora*. 3. Indeed his scholer *Christoph. Pezelius* (x) who was to *Melancthon*, what *Timothy* to *Paul*, or *Prosper* to *Austin*, hath so abundantly made it evident, that there was no other difference betwixt their doctrine of *prædestination*, save in the manner of delivering; *Melancth.* beginning *à posteriori*, from vocation wrought in the heart, *&c.* *Calvin* speaking of it often *à priori*, as conceived in the bosome of the Almighty; as that to all the Arminian party, who boast of *Melancthon*, hee hath left nothing but *falsehood* joined with *impudence*, as often as they make him of their partie. 2. Next you produce *P. Moulin*, a man in all the five Articles controverted, in that very Anatome by you cited, against you, and your great Dr *Arminius*, that a man would wonder what was become of your *forehead*, when you call for help from him. For what though in some one odd notion of yours, about the *object* of reprobation, he may seem to be yours, should that embolden you to produce him as if hee were compleatly

Calvin Epist 48.

(x) See *Paræus*, & *Joh. Bogerm. contra* Grotium, *a.* p. 160. *ad* 179. and concludes with a strong syllogisme, *p.* 179. thus. *Qui sententiam* Lutheri & Calvini *in quibusdam scriptis tradidit plene & aperte à priori, in nonnullis prolixè eam inculcat à posteriori*, &c.

compleatly yours? If you had the *spirit of valour* in you, you should take up the bucklers for him against D. *Twisse*, who hath made it evident in the point you quote him for, that *Non tenetur Magister sententiarum in hoc Articulo*. 3. The last man you quote for you, with a superlative encomium given him, p. 29 &c. is our own Dr *Overall*. (though some (y) ascribe that treatise to Dr *Davenant*) As for him, 1. If hee will in the laxe generall phrases, bee no otherwise understood, then as Dr *Davenant* expounds them, of a *sufficiency* in the death of Christ for all, together with an intention, that Christs death should be a generall remedy, not actuallie to bee applied to all, but applicable to all upon condition of faith and repentance (z). When I shall understand this to be all which you plead for in this point, I shall be willing that whatsoever difference about this may remaine betwixt us, may be determined in a *coole conference*. 2. I doubt not but therefore Dr *Overall* is so high in your favour, not so much because he symbolizeth with you in opinion, as because you are tickled at the very heart, that he as well as you, plaies upon *Calvin*, as elsewhere he doth traduce the *Puritans* also (who have been cleared of the crimes, by as wise, learned, and more moderate a *Bishop then himselfe) for heterodoxie about *prædestination*; yet what both you and he bring out of *Calvin*, doth you not the least service. For 1. If in both places *Calvin*, as he doth understand the (*all*) for all of a certaine sort, *viz.* for all so belonging to Christ mysticall, their spirituall head, as all without exception do belong to *Adam* their naturall head: *Calvin* upon the place hath it wel, waving the very question, which you would have him determine for you, *De nihilo agitaretur illa quæstio, quia non disputat Apostolus quàm paucis, vel quàm multis profit mors Christi, sed intelligit simpliciter, aliis, non sibi mortuum esse*. 2. What though he say and truly, *that men are hindered from being saved by their own incredulity*, doth he any where say, 1. That God by the virtue

(y) As they who subjoin'd it to his differt. *de prædest. & repr.* (z) Though reverend Bishop *Davenant* in his differt. seem to give a way by himselfe, yet the summe of all hee would have, himself being judge, p. 23. is but this, *Non est alienum à divina sapientia, statuere & ordinare media ad finem aliquem applicabilia, licet intelligat, interveniente aliquo obstaculo, quod ipse removere non decrevit, ipsam applicationem fieri impediendam. Huc ef ferri potest illud Aquinatis de verit. disp. de prædest. ubi discrimen ponit, inter providentiam communiter sumptam & prædestinationem, quæ est specialis pars providentiæ: providentia (inquit) ordinem & finem respicit tantum, prædestinatio respicit exitum vel eventum ordinis. Quæ per providentiam illam communiorem ad finem ordinantur non semper finem consequuntur; at quæ per prædestinationem singulatem ordinantur, semper consequuntur. &c.*

* Bishop *Usher* in his Sermon before the Commons 1620. Bishop *Carleton* against *Montague*, *quo supra*, *&c.*

virtue of the death of Christ, hath resolved to take away that incredulitie from every body? 2. Or doth he say any where, that God intended Christs death should save all, whether they did beleeve or not? But you cannot forbeare lashing of *Calvin*, no other wise then as if you were afraid that his severe ghost, *per μετεμψύχωσιν* might arise one day in England, to scourge you soundly with some *Presbyterian rods*, for your *Interimistical-Cassandro-Arminio-Grotian* designes: But feare not my good brother, old Cynick *Calvin* is dead, and some *Erastian Polititians* of the times, wil it seems, have a pious care of you, that you shall never smart under any such discipline. Oh happy time for Mr *T. P.*! Though none were so full of *Helvidianisme*, (as you have a mind to upbraid some, p. 19.) as to deny any generall words of the Scripture, which they would have rightlie *interpreted*, not *expunged*; yet it is most plaine, that the Church in all ages, hath been for *speciall* Redemption, against *generall* Redemption of all at randome. And this appeares, 1. By the four severall interpretations of 1 *Tim.* 2. 4. which your selfe acknowledge; all which carried it off from the *generall* Redemption, which you mainteine of all, both Elect and Reprobate (*a*). 2. By the frequent objections of the *Pelagians*, and *Semipelagians*, wherewith they upbraided the Catholiques (*b*), for denying that universalitie of Redemption, which they, and they onely did mainteine. 3. By the expresse, full, and distinct confessions of the first Primitive Churches, delivered by the Church of *Smyrna* (*c*). Which tels us, that Christ did suffer for the world of those who are to be saved, conformable to the expression, *Rev.* 21. 24. delivered in by *Ambrose* (*d*), who tels us, that out of the whole world, the whole world was delivered; and out of all men, all men, *viz.* all the speciall universalitie, who were elected and foreknowne, and dissevered from all generalitie. 4. As for the second Primitive Churches, though you, and your *Grotius*, p. 28. thinke none so unfit to

(*a*) *Hist. Gotesch. p. 55.*

(*b*) *Faust. l. 1. de gra & l. arb. Dominum Nostrum Jesum assumsit humanam carnem, non pro omnium salute sumpsisse, nec pro omnibus mortuum esse. Hoc omnimodis Catholica detestatur Ecclesia.* Hilar. *Epist. ad Augustinum. Inde est, quod bonæ sententiæ expositionem, inquiunt Massilienses, non eam quæ arte deprompta est, suspiciant, id est, ut non nisi omnes homines salvos fieri velit, & non eos tantum, qui ad sanctorum numerum pertinebant, sed omnes omnino, ut nullus habeatur exceptus.*

(*c*) Euseb. *lib. 4. cap. 15. in Epist. de* Polycarpo, *ὑπὲρ τοῦ κόσμου πολὺ καταλαλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ κόσμου τῶν σωζομένων σωτηρίας παθόντα, ὃν ἔλεγον τίνα σεβεῖν.*

(*d*) Ambr. *de vocat Gent. l. 1. c. 3. In electis & præscitis & ab omni generalitate discretus specialis quædam censetur universitas, ut de toto mundo, totus mundus liberatus sit, & de omnib. hominib. omnes homines videantur redempti. In eundem sensum, quem postea expressit* Augustin. *in Joh. 15. mundus redemptionis, unus, ex perditionis alterò electus, qui & Epist. 102. asserit non periisse unum ex illo, pro quibus Christus mortuus est.*

speak as *Austin*, yet I hope every body else will think none so fit to be heard as he (*ut supra*). And both he and the *Valentinian Councill* after him, speak out as distinctly, what the judgement of the Church was in this point, as if you were to have it from *Geneva* or *Dort*. Nor should any be so foolishlie suspitious, as to surmise, that *Austin* brought a new opinion into the Church, the contrarie whereunto, he himselfe from all sorts of Authors proves at large against the quarrelsome *Pelagians*, whilst he doth demonstrativelie *ad oculum* cleare it (*e*), that in the foundation of all hee wrote about Redemption, or efficacious grace, hee was one with all the Greek and Latine Fathers, and his truth in this, is witnessed, even by a *Bellarmine*. And in truth, it is monstrous to conceive *Austins* opinions to have been so new, as the *Pelagians* and *Massilians* of old, and our *Arminian Neopelagians* would have a fooliſh credulous world, now to beleeve: For it can hardlie sinke into any sound mans head, that all the African and Westerne Churches and Councils, should bee so fondlie enamoured with one *Austin* of *Hippo*, as to adhære to him novellizing, and to turne his writings into *Canons*, against their Catholique received tenets. And then much lesse is it credible, that the Church of *Rome*, who in her Pontifes, begun to take unreasonable state upon her, and held *Austin* and the *Africans* under an excommunication (*f*) upon another account, who watched for advantage of Appeales; and upon that score, was long before shee assented to the condemnation of *Pelagius* and his followers; I say it is no way credible, that the Roman Church, should against her owne interest, have suffered her selfe to bee swaied by poor African *Austin*. 5. All this is most evident from the black brand of infamy, wherewith *Austin* stigmatizeth the Pelagians, for maintreining, as now the Arminians doe, That men are *redeemed*, but not delivered from the power of the Devill (*g*).

(*e*) August. *l.* 1. *c.* 2. *contra Julian. & Respons. ad Artic. sibi impos. art.* 1. *Quod ad magnitudinem & potentiam pretii, & quod ad unam pertinet causam generis humani, sanguis Christi redemptio est totius mundi, sed qui hoc sæculum sine fide Christi, & sine regenerationis sacramento pertranseunt, redemptionis alieni sunt. Cum itaq; per unam omnium naturam, omnium causam à Domino nostro in veritate susceptam, redempti omnes recte dicantur, non tamen omnes captivitate sunt eruti, redemptionis proprietas, haud dubium, penes illos est, de quibus princeps hujus mundi, missus est foras, & jam non vasa Diaboli, sed membra sunt Christi: Cujus mors non impensa est humano generi, ut ad redemptionem ejus, etiam qui regenerandi non erant, pertinerent: Sed ita quod per unicum exemplum gestum est pro universis, per singulare sacramentum celebratur in singulis. Poculum quippe immortalitatis, quod confectum est de infirmitate nostra, & virtute divina, habet quidem in se, ut omnibus prosit, sed si non bibitur, non proficit.* (*f*) Phil. Morn. *apol. iniqu. proceſs.* 9. &c.

Devill (g). These opinions he cals portentous, new, Pelagian, Hæreticall paradoxes, more wonderfull than those of the Stoicall Philosophers: And though it be true (as the late Bishop of *Salisbury* hath learnedly observed) that that place in the letter, speakes onely of children; yet who sees not, that by just analogie, it may bee extended to others? And elsewhere the Church is as peremptorie in censuring those, who mainteined, that Christ died as well, and as much for unbeleeving impenitents, as for beleeving penitents (b). By all that hath been said, I doubt not, but every

(g) Auct. *lib* 3. *cont.* Julian. *cap.* 3. *redimuntur, sed non liberantur, lavantur, sed non abluuntur; Hæc sunt sententiarum portenta vestrarum. Hæc paradoxa Pelagianorum Hæreticorum &c. Cæterum rogo te, quomodo potest intelligi ista redemptio, nisi à malo redimente illo, qui redimit Israel ab omnib. iniquitatibus suis: Ubi enim redemptio sonat, intelligitur & pretium; & quod est hoc, nisi pretiosus sanguis agni immaculati Jesu Christi? De hoc autem pretio quare sit susum respondeat ipse redemptor, ipse mercator, Hic est (inquit) sanguis meus qui pro multis effunditur in remissionem peccatorum. Pergite adhuc, pergite, & sicut dicitis, in sacramento salvatoris baptizantur, sed non salvantur, redimuntur, sed non liberantur, &c. Mira sunt quæ dicitis; nova, falsa sunt quæ dicitis; mira stupemus, nova cavemus, falsa convincimus.* (b) *Concil. Valent. celebratum Anno* 855. *cap.* 4. *Quidam sunt, qui sanguinem Christi, etiam pro illis impiis, qui à mundi exordio, usq; ad passionem Domini, in sua impietate, & æterna damnatione puniti sunt, effusum definiunt, contra illud Propheticum, ero mors tua, O mors, &c. Illud nobis simpliciter & fideliter acnendum, ac docendum placet, juxta Apostolicam & evangelicam veritatem, quod pro illis, hoc datum pretium teneamus, de quibus ipse Dominus noster dicit; Sicut Moses exaltavit in deserto, &c. & Apostolus, Christus semel oblatus est, ad multorum exhaurienda peccata.* Add to this the sharp censure of the Church of Lyons, as large set downe in Hist. Gatesh. alci, p. 79, 80, 81.

ingenuous Reader will easilie grant me, that you have small reason to brag of your *Getting*, either in your Latine, p. 29. or your English Summarie, p. 31. That you are most ridiculous, in making so much of your notion out of *Origen*, p. 26. *about everlasting fire not being prepared for wicked men, but for the Devill and his Angels*, as to repeat it againe, p. 29. I confesse somewhat faintlie, whilst now, as it were upon second thoughts, you shuffle in the terme *(respectively)* and *not by a peremptory irrespective decree*: But still by your eagernesse to defend *Origen*, you 1. Leave some kind of suspicion behind you, as if in processe of time, you would goe on with him, to maintaine redemption from hell it selfe, yea, salvation of Devils. 2. You quite forget your owne reasoning, p. 21. where against

Gods being the author of mans death, you say, *if death be that monster, of which sinne is the dam that brings it forth, how foul a thing must be the Sire?* 'And can there 'be any greater blasphemy, then to bring Gods provi- 'dence into the pedegree of death? And is it lesse blas- 'phemous to make God the author of preparing eternal 'torments, for those who were once the Lords more 'noble creatures, Angels, though now Devils, then 'to prepare the like torments for as great, if not greater 'sinners, wicked men, and that for the punishment of 'their sinnes? But I will leave you at your leasure to unriddle this, and take my leave of you at this time, from this your second Chapter. I will presume, my Reader will much thank me, if I shall affect more brevity in the *Replies* which I make upon the three following Chapters; which therefore I will most solemnly promise him to doe, and for that purpose resolve to give in mostly my marginall quotations in more short references, and not at large, as hitherto I have done. I will in the beginning of each Chapter, deliver in such generals, as shall quite overthrow all his wild *Asiatick* discourses, in the severall *Sections*, and then content my selfe with some briefe *Strictura's* upon his niblings at sound doctrine; and give him leave to please himselfe and foolish people, with his *gawdy rhetoricke*. I may the rather take this course, for that, what followes, hath been much confuted in what hath been said; his whole design opened; and because with not many materiall variations, unlesse in what he hath out of *Boetius*, and in his distinctions, about necessity and contingency. I find that from this *chap.* 3. *p.* 32. even unto the very end, his booke is almost *verbatim* the same, with his first renounced papers; unto which I hope every body will say, I have answered enough, if not too much. These papers may one day see the light, if the Church be any way pleased with any of my poore endeavours, in the defence of her truth and grace.

Chap. 3. from p. 32. to 54.

SIR,

THE method of your proceedings in these three Chapters, seems to me somewhat mysticall; In the first you plead strangely against Sir *N. N.* (whom because, as you would have us beleeve, p. 10, 11. your affrighted fancy mistakes to be a *Calvinist*, you lay the harder at) *That God is not the author of sinne.* In the second and this third, *That he is not so much as the author of punishment, whether temporall or eternall*; and yet (whether soberly or no, as you talke of *Calvin*, p. 30. I know not, but surely enough) you begin this Chapter, p. 32. with a palpable contradiction to your selfe, when you say, *That every reprobate is predetermined to eternall punishment*, sure then, God is the author or *efficient cause of that punishment*; unlesse he be not the author of all that he determines to doe or inflicts; the *conditionalty* or absoluteness of it, alters not the case. It had been somewhat hard for me to have divined, what you aimed at in these *eccentrick* Chapters and Sections, unlesse you had *indoctrinated my plumbeous cerebrosity*, by a kind *dilucidary*, which you set downe, p. 46. in foure severall propositions; whereof the first is, without more ado, allowed you; and if you please, you may understand it of the sole *efficient*, or rather deficient cause. The 2. and 3. are easily granted you, if by *cause* you will but understand the sole *meritorious* cause, not the sole *efficient* cause; nay, that you may perceive how kind hearted I am, now I am on the giving hand, I will grant you the fourth also, which is the great thing you doe strenuously fight for, *tanquam pro aris & focis*: Provided alwaies, that 1. By *reprobation*, you understand (as no where you seeme to doe otherwise) *positive pœnall reprobation*, or prædamnation; which none of your fiercest adversaries maintaine to be decreed or inflicted,

(i) So Dr *Twiſſe* often, Calvin *in* 2 *Theſ.* 2. *Reprobi ſuo delicto morti devoti ſunt, non pereunt, niſi qui digni ſunt.* Zanc. *de nat. Dei, l.* 5 *p.* 712. *peccatum non eſt cauſa rejectionis, ſed eſt cauſa damnationis.* (k) D Riv. *de reprob.* 12. *Decrevit eos quos reprobavit, propter peccatum damnare; neq; tamen propterea ſequitur, peccatum eſſe cauſam decreti, quamvis eſt cauſa rei decretæ: quia potuiſſet Deus, etiam conſiderato peccati merito, homines illos revocare ad meliorem viam, quod aliis accidit, qui non minus in ſe habebāt cauſam damnationis. Sed tamen non decrevit Deus abſolutè eis infligere pœnam, ſine conditione peccati, etſi conditione poſita, potuiſſet non infligere.*

cted but for ſinne (i). 2. That by condition, you doe not underſtand the condition of Gods eternall, internall, immanent act of willing, but of the thing willed, or the damnation to bee inflicted (k). 3. That by *condition* you doe not underſtand ſuch a caſuall condition, as was in no ſort arbitrary unto God, to have taken, or not have taken the advantage of; for if ſo, we muſt all have been damned; for God ſaw ſin enough in all. And now we ſeem to have made up the *compoſition* you put in for, p. 47. I might allow my ſelfe an *holy day* with my Mr *T. P.*'s good leave, as finding little worke for mee to doe about this Chapter: But that you may know, how much better I like to keep at my *worke*, then to *play*, I will adventure to doe two things. 1. Without all craft and deceit, (as much of it lurks in generals) to put in ſome generals, which to any intelligent attentive Reader, ſhall quite overthrow all or moſt of the particulars of this Chapter, untill, p. 47. 2. Out of my free heartedneſſe towards you, I ſhall affixe ſome Animadverſions to your text, where you are *jeering*, *railing* at, or nibling at doctrine, that *cannot*, *muſt not be gainſaid*. In reference to the firſt, I have (as briefly as the matter will beare) theſe foure things to ſay. 1. In what ſenſe our Divines ſay or ſay not, that Gods decree of *election* or *reprobation* is abſolute. 2. That in the ſenſe to be opened, that of irrefragable *Archbiſhop Bradwardine*, muſt needs be true, that all Gods decrees or wils are abſolute. 3. That reverend Mr *T. P.* in this very Chapter, ſaith as much in effect. 4. I ſhall ſhew what be Mr *T. P.*'s chiefe *miſtakes* and grand *ſophiſmes*, throughout the body of this Chapter. As to the firſt, I might juſtly referre to the very firſt thing, which I have done in my firſt papers, wherein I have at large handled this, the rather, becauſe I may hope, that that which relates to the ſtating of the queſtions belonging to theſe 3, 4, 5. Chapters, may come to light not long after this. Yet leſt

any

any disaster should fall out, take the very abstract of all, thus. 1. As for the termes, *absolute, necessary, irrespective, fatall, irresistible, &c.* they are not chosen by us (*l*), who have others more scripturall (as these are not) to expresse our meaning, about Gods decrees; but rather imposed upon us by our adversaries; who also in that imposition, usually understand them not in that sense, which wee sometimes have when wee are forced to make use of some of them; but in the sense they are pleased to give them, for the making of us and our doctrine odious. But as for the termes of *irrespective, conditionall, incomplete, indefinite, not peremptorie*, they are termes of our adversaries owne coining, though farre lesse scripturall than most of the former, and therefore ought not by them to bee disowned. When we say then (*e.gr.*) at any time, *That Gods decree is absolute*, we meane not that it is, 1. *Irrationall*, that were an abhorred blasphemy against the God of all reason: As he can doe no unrighteous thing, so, nor *irrationall*; how little soever men or Angels may be able to give a reason of that justice (*m*). 2. Or that it is devoid of, and hath no respect to an *efficient, materiall, formall, or finall cause, ab interno movens*, moving from within; though we denie all cause moving from without, *causam procatarcticam*, and all distinctive conditions formall, in or from an externall object (*n*) moving from without. It will be an æternall truth, that *prædestinatio non egreditur extra se.* 3. Or that it is without all *science or præscience* of what shall be, or shall not be future, as to different conditions and qualifications in the object, (this were *horribile dictu*, to throw dust in the Almighties eies (*o*),) though we say not, dare not say, cannot prove it when we have said it, that God doth from æternity discerne this or that upon the præscience of, or for the sake of those different qualifications. 4. Lesse, by an absolute decree, doe we understand (as Mr *T. P.* and all the *Jesuiticall, Anticalvinisticall*, &c. associates with him,

(*l*) *Bp* Carletons *Exam. p.* 14. Wee use not these termes; we reject them, we need them not, we have enough in Scripture to maintaine this doctrine.

(*m*) See *Calvin* at large before, citing Scripture, & *Austin* for his *de prædest.* 700. & 728. *voluntati ejus quis resistit, nunquid responsum est ab Apostolo, O homo, falsum est quod dixisti. Non; sed responsum est, O homo, quis tu es, qui responsas Deo?*

(*n*) Riv. *disp.* 5. *Thes.* 3 & 4 *D.* Dav. *in prolegom. de Rep.*

(*o*) *V. de* Walæum *cap.* 3. *de provid. cont.* Corvin. *p.* 71. *Licet verum sit quod decretum ejus antecedat scientiam visionis; quia alioqui ἀυλυσία, aut temeraria existentia induceretur; tamen & hoc verum est, scientiam & sapientiam Dei hic esse divinæ voluntatis quasi normam, & συναίτιον.*

would faine make the world beleeve, that we hold) such a decree, which for salvation or damnation, was intended to be executed, without all consideration of the different wils and behaviours of men (p), so as that, though men had beleeved or repented never so much from their whole heart, yet by vertue of an absolute decree, they should bee designed to eternall torments, and dragged to them; and others againe (whom *Episcopius*, in scorn, speaking of the Elect, cals *albæ gallinæ filios*) by vertue of their election, should bee as certaine for heaven, whatever their lives and faiths had been; As that *fur prædestinatus* (a booke which extremely all the *Batavian* and English *Arminian* partie, are taken with, *nota lequor*) would have the world beleeve, that upon our principles, he was after his horrid *debaucheries*, and his impenitence in them all (q). These wild phancies are no other then the slanderous *expositions* of malicious inveterate enemies of us and the Church; for the venting of which pray God forgive them, and make the Church as really to shunne them, as the woman upon Eagles wings, did flye from the red Dragon, when hee cast a flood of water after her, &c. *Rev.* 12.15. All that we meane, when we say that Gods decrees are absolute, is, that, 1. They be soveraigne, free, unforced, *Eph.* 1.11. not dependent, *prædestinatio non est in potestate prædestinati, sed prædestinantis* (r). 2. Eternall, not temporall. 3. Unchangeable, not alterable. 4. Infallible, certaine, by vertue of Gods *counsell* (not doubtfull) and in this sense necessarie. 5. Definite and personall: not generall and indefinite, relating rather to generall conditions, then having respect to particular persons, or events. 6. *Præconstituent*, and in time effecting every thing any way conducing to salvation, in the way of causes, meanes, qualifications, &c. So that every thing which is *accompanying salvation*, is a proper fruit of the decree of election; onely permissive, and governing of every sinfull thing, which tends to the chambers of death (s),

(p) That would bee *decretum horribile* indeed, even a very cyclopick one; *monstrum horrendum, &c. Vide Apol. Remonstr.*

(q) See *fur prædest. ad finem*, when he comes to his *Te Deum*, p. 64, 65, &c. where hee doth most wickedly misrepresent and misapply some undeniable truths.

(r) Anselm, *Si vis omnium quæ fecit Christus & passus est, scire necessitatem; scito, quia ipse voluit.*

death (ſ), which are not *fruits of reprobation*, but *meerly conſequents*; yet all puniſhments, whether temporall or eternall, are prepared by God. In a word (for many more things might be profitably added) even whatſoever this Author, and the leſſe profligate ſort of *Batavian Remonſtrants* would ſeem to aſcribe to *præſcience*, wee doe as much aſcribe to *predetermination*, the ground of al that which they cal *ſcientiam viſionis*: And by ſo doing, we do as little introduce *Manichiſm*, *Stoicism*, &c. as themſelves (t). Now 2. That all decrees in God, properly ſo called, in the ſenſe declared, muſt needs be abſolute, I prove eſpecially, 1. By *Bradwardines* Argument, as Dr *Twiſſe* relates it (u), unto which he ſubjoines another of his owne. 2. By the direct tendency, which the contrary opinion hath to Atheiſme it ſelfe, and that the groſſeſt alſo. For the firſt, He firſt proves out of *Bradwardine*, that if we yield not to the abſoluteneſſe of Gods decree, we muſt like wicked men, *ambulare in circulo*, walke the rounds till our heads runne round. His argument is thus: *If there be any conditionall will in God, (I meane this quoad actum volentis, or decernentis) the condition of that will of God, is either willed by God, or not: If not willed by him, then that muſt bee acknowledged to come to paſſe in the world, without the will of God, which hee holds to be a great abſurdity: But if that condition be alſo in ſome ſort willed by God, then either abſolutely or conditionally: If abſolutely, then alſo the thing conditionated, ſhall be abſolutely willed by God. But if it be ſaid, that the condition ſpoken of, is willed conditionally, then a way is open to a progreſſe in infinitum, which all diſclaime; for it would make us all runne round, runne round,*

In mentibus inquit, erant, & erant in mentibus illis.

That which hee ſubjoines of his owne, is no leſſe ſtrong, and therefore he hath challenged all the *Arminians* in the world to anſwer it, many yeares agoe, yet no Reply is made. That Achillean Argument of his

(ſ) *In malis eſt anteceſſio ordinis, non cauſalitatis.*

(t) See Dr *Davenants* Animadverſions, p 36, 37.

(u) Dr *Twiſſe*, Synod of Dort, and Arles, p. 68.

in the same place, he sets down thus. *If any will of God be not absolute, but conditionall, then surely the decrees of damnation and salvation are conditionall, even to the very Acts of Gods decrees: But (saith he) I will evidently demonstrate, that in Christian reason, this cannot be: For if any thing be a condition of the decree of salvation, then either by the necessity of Nature, or by the constitution of God; Not by the necessitie of Nature, as is evident of it selfe, and all confesse; but neither by the constitution of God; for then God did constitute, that is, ordeine, that upon the position of such a condition, to wit, faith, &c. he would ordeine man to salvation. Marke, I pray, the notorious absurdity hereof, God did ordeine, that he would ordeine, or God did decree, that he would decree; where the eternall act of Gods decree and ordination, is made the object of his decree or ordination; whereas it is well knowne, that the objects of Gods decrees are onely things temporall, and not eternall.* Thus farre he, whom we may stile our English *Austin*, or our *Bradwardinus redivivus*; who, as I have heard him say often, when hee was but a young scholler in New Colledge, transcribed all *Bradwardine* with his owne hand. A man more fit to be heard in these matters, then *Grotius* the Great. 2. As for the direct tendency of the contrary opinion about the respectivenesse and conditionality of Gods decrees, to grosse Atheism; to say nothing of the great (*x*) undertakings of D. *Nich. Vedelius*, (a man, as I am well assured, my good friend Mr *T. P.* can no way brook, as little I think as he can answer him) I prove by these following arguments, which I shall presently set down, Dr *Twisse* had some reason to ask (*y*) *why it should not be possible for an Infidell to turn Manichee, and an Arminian to turne Atheist, if he be not one already.* And possibly, that author of whom the same Doctor speaks, and who in his time, was a knowne oracle to all the English Arminian party, had some sense of this, who because (as the late B. of *Salisbury* observed against *Vorstius* (*z*),

(*x*) In his Arcan. Arminianism. *lib.* 2. *in* octa. & *eorum defensio in* 4to.

(*y*) Against Mr *Mason*, *p.* 37.

Vorſtius (z) he was loath to admit of ſuch a *prædeſtination* as agreeth with Gods nature, hee ſhaped out a nature for God, ſutable to that prædeſtination which he dreamed of, when hee was not aſhamed to proteſt, *That he thought it leſſe diſhonourable to the bleſſed Trinity, to ſay with the Atheiſt, there is no God, then to feign ſuch a God, as the decree maintained by the Contra-Remonſtrants maketh him to be.*

(z) Animadverſ. p. 520.

Now the chiefe Arguments to prove the tendency of the reſpective conditionall decree to Atheiſme, are theſe which I ſhall now give in ſhort, but which I ſhall, God giving me life, health, and opportunity, bee willing to draw out more largely, whenſoever I ſhall be called forth thereunto, or dared out by any of the great *Grandees* of the contrary faction.

1. Reſpectiveneſs in Gods decrees *ab æterno*, as to the internall act of willing in himſelf, introduceth a chiefe cauſe before the chiefe and firſt cauſe; and by this meanes nullifieth a Deity, as even *Arminius* himſelfe confeſſeth (a). And truly what more eſſentiall to God, as ſuch, then to be the firſt and chiefe of all things, which are or ſhall be? This once denied, overturnes all Deitie, and ſo I think introduceth a worſe miſchiefe then the moſt hurtfull evill, which even the prædominancie of *ſplendida bilis* in Mr *T. P.* durſt object againſt us, when p. 55. he chargeth us with *Manichiſme*, which as curſed as it is, is ſomewhat better then Atheiſme, by how much better it is to have one God too much, then none at all.

(a) Armin. *diſput. de Deo Theſ.* 51. Auſtin *de Geneſ. contra Manich. l.* 1. *c.* 2. *voluntas Dei, omnium quæ ſunt, ipſa eſt cauſa: Si n. habet cauſam voluntas Dei, eſt aliquid quod antecedit voluntatem Dei, quod nefas eſt credere. Vide* Walæum *contra* Corvin. *cap.* 3. *de præuid. p.* 98, 99.

2. It introduceth a moſt *fatall fatality*, worſe then any of the Stoicks feigning, with which alſo, in the ſame place hee doth upbraid us, *viz.* ſuch a *fate* as doth not onely bind the creatures, according to the decree and appointment of the great God, but which doth bind the *ſupremum numen* it ſelfe, according to the vertible cylindricall will of a vaine creature, turning upon his tropicks, contrary to the will and determination of God.

3. It introduceth an *eternall futurition* of all contingent voluntary things before any decree, either of God, or of man, hath passed upon them. No decree of God, say our great patrons every where, hath passed upon them; for that would bring in *predetermination before præscience*, a thing which to their soule, is more hatefull, then the lame and the blind were to *Davids*, 2 *Sam.* 5. 6. No decree of man could, who certainly *ab æterno*, could not determine himselfe, this or the other way; *Non ens non habet affectiones.*

4. It divorceth, yea, nullifieth *eternall præscience* in God, and it was *Austins* saying many hundred yeares agoe, *Qui tollit præscientiam, tollit Deum.* It divorceth *præscience from predetermination*; for according to our Mr *T. F.* and the rest of the upholders of the respective decree, all future contingent things are only foreknowne, but not determined; See Mr *T. F.* throughout all his *Boethian* discourse, *à* p. 48. to the end of the Chapter. And thus we have an absolute *præscience*, & but a conditionall *predetermination*; so that whereas in men, it is yet an undetermined question in the schools (*b*), whether mans rationall judgement, and his rationall will, make two distinct faculties *really*, rather then *notionally* onely, distinct; in God, *præscience* and *predetermination*, must be both in nature, and in time distinct; nay it nullifieth all *eternall præscience*; for never yet have the Arminians, though provoked by their adversaries to doe it a thousand times, been able or willing to shew, how all meer contingent things, (as for example) in themselves, as the foreseen faith of *Paul* (*c*), and the infidelity of *Judas*, should from eternity passe from the condition of meer possibility or contingency, into a condition to be certainly foreseen as future, before all divine predetermination. He that among the Arminians can unriddle this, *exis mihi magnus Apollo*; which because the wisest of them could never doe, therefore *Episcopius* leaves it questionable, whether there be any such matter (*d*), and the rest, though otherwise vocall enough, are Mutes about it, throughout their *Synodalia Scripta*.

5. It

(*b*) *De Riv. Synops purior. Theolog. & disp. de lib. arb. cap.* 8. *Thes.* 5.

(*c*) *Austin. de bon. perseverant. Hæc dona Dei quæ dantur electis, secundum Dei propositum, quibus datum est, & incipere credere, & in fide usq; ad vitæ hujus terminum perseverare, sicut tanta rationum atq; authoritatum contestatione probavimus; hæc inquam, Dei dona, si nulla est prædestinatio quam defendimus, non præsciuntur à Deo, præsciuntur autem. Hæc est igitur prædestinatio quam defendimus. Unde aliquando eadem prædestinatio significatur etiam nomine præscientiæ.*

(*d*) *Episcop. Thes. privat.*

5. It is most præjudiciall to Gods wisdome and power, as well as to divers other attributes, which I will not now mention. 1. To his wisdome; God and Nature we use to say, make nothing in vaine; But according to the opinion (if a man may so speak in imitation of our Mr *T. P.* p. 23.) of the *conditionall predestinarians and reprobatarians*, God hath made all rationall creatures, men & Angels, in vain, contrary to *Prov.* 16. 14. before hee could foretell, or had determined their temporall or eternall conditions, what should become of them, for good or evill. 2. To his power, in bringing to passe whatsoever he will, in heaven, or in earth, *Psal.* 135. 6. (e) What man is there, who if it lay in his power, would not make all his purposes absolute, and shall not this be in the power of God, yea effected by him?

(e) Auct. *Enchirid. cap.* 90. *Nisi hoc credamus, periclitatur ipsum confessionis initium, quia in Deum patrem omnipotentem credere confitemur, neq; enim ob aliud veraciter omnipotens diceretur, nisi quia quicquid vult, potest, nec voluntate cujusquam creaturæ voluntatis omnipotentis impeditur effectus.*

6. According to this Divinity, we are not to pray, *Mat.* 6. Thy will be done on earth, as it is in heaven, but *contrà*, Thy will be done in heaven, as men shall conclude upon it on earth.

7. It introduceth a number of *inverteine velleities*, and *wouldbees*, in the Almighty, in propriety of speech, an ἀκαιρίαν ἀνάγκης, the which belike our Mr *T. P.* p. 40. is not afraid to ascribe to him, though his *Arminius* (f) thinke, and that truly, that it is most unbecomming the divine Majesty. By these, and I cannot tell how many myriads more of absurdities, it is easie to see, whither conditionall decrees would carry us, even to put it into our creed,

(f) Armin. *disput.* 4. *de Deo.*

Deum non curare mortalia quenquam.

3. (For that was the third thing proposed by me) Reverend Mr *T. P.* himselfe, our *ipse dixit himselfe*, (for I am sure we have in this Pamphlet, a world of *dictates*, rather then Arguments from him) is forced to yield to the substance of all that hath been said, for the *absolutenesse* of Gods decrees, in the sense declared, when he tels us, p. 51. That the distinction of *voluntas antecedens & consequens*, (and he explaines the *Antecedent*

Antecedent will of God, by *conditionall* upon the place) is not made in respect of Gods *will simply* (in *which there cannot be either prius* or *posterius*) *but in respect of the things which are the objects of his will.* And good Sir, ought you not to have knowne, that all the dispute betwixt you and your adversaries, is about the internall simple act of Gods will, and not about the *externall* object, or thing willed by him? Doe you not then perceive, as yet, how handsomely and *soberly* by this confession, you doe quite and clean overthrow all that you labour to build up, throughout your whole book, and especially this Chapter? Truly as the wisest are observed, not to be wise at all times, *nemo sapit omnibus horis*: So neither are the *wildest* alwaies out, they have their *dilucida intervalla*; *est & olitor aliquando opportuna loquutus.* In the *odnesse of the looke* and *meane of your booke* (to phrasifie a little with you) you are all for the *conditionality* of Gods decrees, and staringly against all *absolutenesse*; but here all upon a sodaine in this your saying, you are as much for an *absolute decree*, as any of your *Calvinisticall Adversaries* would have you. You belike are one of the *modern Politicians*, you doe *loqui cum vulgo*, but *sentire cum sapientibus*. If so, Sir, let wise men have more of your meaning, and fools more of your gaping. But if yet you doe not understand, how fairely by this grant, you have broken the back of your *finically fine Corrected Copy*, learn it from Doctor *Twisse*, for once, whom you have so often *wrested* and abused; who though hee never thought of you when he wrote it, yet now speaks very pertinently to you thus (*g*). "I would not have any think, that I reject "any of those ancient Fathers, that seem to bee most "opposite to *Austins* opinion, in the point of *predestination*; I think they may be fairely and scholastically "reconciled, without acknowledging of so much difference betwixt them, as *Vossius* maketh, and that by "such an interpretation, as sometimes is admitted by "*Vossius* himselfe of his owne phrase, of his owne distinction,

(*g*) *Dr Twisse* against Mr *Heard*, P. 49.

"ſtinction, though hee dreams not of the applicable "nature of the ſame to the will of God, in *prædeſtina-* "*tion* (*b*). His diſtinction is, of *voluntas Dei antece-* "*dens & conſequens*, and this he makes æquivalent to "that other diſtinction of the will of God, abſolute "and *conditionall*. Now this conditionall will of "God, he interprets, not *quoad actum volentis*, but "*quoad res volitas*. Like as Dr *Jackſon* profeſſeth "in expreſſe termes, that the former diſtinction "of *voluntas antecedens & conſequens*, is to be inter- "preted, namely, *quoad res volitas*, and not *quoad* "*actum volentis*. Now according to this conſtructi- "on, there is no difference between them and *Auſtin*, "nor the leaſt impediment to the making of the *will* of "God, both in *prædeſtination* and *reprobation*, to be "moſt abſolute. For though ſinne be acknowledged to "be the cauſe of the will of God in *reprobation*, *quoad* "*res volitas*, in reſpect of the puniſhment willed "thereby, this hinders not the abſoluteneſſe of repro- "bation, *quoad actum reprobantis*. And unleſſe we un- "derſtand the Fathers thus, we muſt neceſsarily charge "them with ſuch an opinion, whereof *Aquinas* (*i*) is "bold to profeſs, that never any man was ſo mad as "to affirme; to wit, That any merits ſhould bee the "cauſe of prædeſtination, *quoad actum prædeſtinantis*. "And why ſo? becauſe prædeſtination is the act of "Gods will, and there can be no cauſe of Gods will, "*quoad actum volentis*. Now, who ſeeth not, that by "the ſame reaſon, there can be no cauſe of divine repro- "bation, *quoad actum reprobantis*; for even reprobati- "on is the act of Gods will, as well as prædeſtination; "and every way it muſt be as mad a thing to deviſe "a cauſe of reprobation, *quod actum reprobantis*. Thus farre that learned Dr, all which if it be true, quite overthrowes your book; and if not, pray confute it, and your own grant too. 4. As for the grand *ſophiſms*, and numerous miſtakes, they be eſpecially theſe, relating to this Chapter, as to what for arguments ſake,

(*b*) *Hiſt. Pelag. lib.* 7.

(*i*) Aquinas *affirmat, nem nem eſſe, tam inſanæ mentis, ut diceret, merita eſſe cauſas prædeſtinationis, ex parte actus prædeſtinantis, lib.* 1. *q.* 23. *a.* 5.

must be reduced to it, out of others. 1. Wee have a parcell of wild consequences, so extremely remote from the premises, as if at the same time you had sent a bill of divorce to Calvinisme, p. 24, and 48. You had with it also manumitted all naturall and artificiall Logick, *ex. gr.* p. 33. God hath a true will, which is usually called *voluntas signi*, a commanding, threatning, promising will; *ergo*, That is all the will he hath; he hath no other above it or besides it; for no body mainteins he hath any contrary to it. 2. Upon the perpetuall confusion of election and salvation, as if they were one and the same, throughout Chapter 3. and 5. Salvation is actually bestowed upon none (*viz.* of yeares, for otherwise it is false) *but upon faith and repentance, and perseverance in it* p. 69. None were elected to them, but upon foresight of them: they be the conditions of *election*, as well as of *salvation*. 3. Upon a like mistake, that there is the same reason for the making of Gods decree, that there is in the intended execution thereof, p. 39. (*k*) You conclude with a *sure*, but not *surely*; *that which is the reason of their condemnation, was the condition upon which they were determined to be damned*. If you dispute concerning the cause of Gods *internall will, quoad actum volentis*, as you must, or else you pinch no body with it, but Sir *N.N.* 4. *Promises* of *rewards*, *threatnings* of *punishment*; some *covenants evangelicall*, are *proposed* and published with *conditions*, p. 33. *A blessing if yee obey, and a curse if yee obey not, &c. ergo*, God takes up his eternall decrees concerning events and persons, upon the same conditions. And in this latter way of arguing, you do so please your selfe, (as your brother Arminian Mr *Heard*, had done before you) as that from p. 33. to 36. you make 4. or 5. Arguments of one, (and that a very lame and inconsequent one) as if the punishments, rewards, promises, threats, exhortations, &c. would afford you different *mediums*, for different arguments. Just as we might conceive, that that Herauld, who

(*k*) The falshood whereof Doctor *Ames Restrip. scholast. ad N. Grevinch cap.* 5. and Doctor *Twiss* also, have confuted by many instances. In his answer to Mr *Heard*, p. 89. The decree of shewing mercy in pardoning of sin doth no more presuppose sinne, then the decree of shewing the power of balm, in curing a green wound, doth presuppose the wound: or the decree of shewing the power of a cordiall against poison, doth presuppose the poisoning of a mans body; or the decree of advancing a subject by way of reward, doth presuppose his service; or the decree of a patron to preferre his son to a benefice, doth presuppose his fitnesse for it; or the decree of *Solomon* to bring *Shimei* his gray haires to the grave in blood, did presuppose the offence for which this was brought to passe; but rather from these decrees and intentions, each author in his kind, proceedeth to bring to passe every thing that is required to the accomplishment of the end which he intends, &c.

who by command of his Maſter, in oppoſition to the long catalogue of Kingdomes, enumerated in the title of the King of *Spaine*, cryed out, *The King of France, the King of France*, had reckoned up ſeverall Kingdomes belonging to the King of *France*. How well you may be ſatisfied with ſuch ſequels, I cannot tel, but moſt acquainted with the waies of arguing, wil feare, that neither Scripture, nor your beſt care (which you promiſed to uſe, p. 7.) *were your beſt guides in the conveyance of them.* 2. As for pure Theologicall *Sphalmata*, I cannot tell how many they be; but I am ſure, theſe be ſome of the chiefe of them. 1. Though I cannot tell in what good fit upon him (ſure hee was in ſome good mood when he did it) he grants, that there can be no *prius* nor *poſterius*, and ſo no conditionality in Gods will ſimply, p. 51. Yet he doth all along throughout the Chapter, moſt ſimply ſhall I ſay, nay, moſt confidently plead for a *conditionall* decree, and for a *conditionall* decree onely of election and reprobation. Whereas the very Remonſtrants were once angry with their adverſaries, laying it to their charge, that they did in *Terminis* maintaine, *Gods decrees* to bee conditionall *. Its a wanton creature which overturnes the veſſell, into which it had poured forth good milk. 2. He overturns all Gods decrees properly ſo called, and inſtead thereof, p. 33, 34 &c. ſubſtitutes meer *mandates, promiſes, exhortations*, ſtatutes about perſonall qualifications, &c. Theſe with him and all his party, are the decrees of *prædeſtination*. As if when Princes put forth Proclamations, Statutes, Orders, &c. for *ſhip-mony, taxes, exciſe*, &c. they did prædeſtinate us to the paiment of them. 3. Clearly inſtead of a ſcripturall prædeſtination going before a *prædetermination* of mans will, he introduceth a *poſt-deſtination of Gods will*, as his owne phraſe is, p. 53. *dependent* upon mans will. And here indeed we find the πρωθύστερον hee talkes of, p. 23. of *putting the child before the parent*, &c. There we have the *hypallage* of the horſe *upon*

* *Collat. Hag. in Statu. controv. ad cap. 1. p. 124. Nos nuſquam diximus electionem eſſe conditionalem.*

the bridle. 4. As pleasing a man, as hee would bee thought to be, yet in this Chapter, and throughout all the forefront of his book, contrary to the more *rationall* and *Theologicall* way which hee had taken in his first papers, he loves to be dealing chiefly, in the more harsh and lesse explicable or comfortable point of *reprobation*, than in that more comfortable, and in the Scriptures oftner mentioned point of election (*l*); For which I can assigne no other good reason, but that having taken in a liberall *Dosis of Arminian Divinity*, he thought it as requisite for the making of his adversaries odious, to adhære as well to their *method*, as to their matter. 5. Yea, as little compliance as hee would seem to have with his good friends, the *Arminians*, p. 4 and 5. hee doth in this Chapter all along, out-stride them. They at least at first (as may bee seen in stating the Question in the Hague-Conference) would be thought onely to presuppose *faiths præVision before election unto life*; whereas our Mr *T. P.* most valiantly presuppoleth not onely faith, but all sorts of good workes and perseverance in them to the last gaspe, before election, p. 36. as *the performance of faith and obedience, is that important condition, without which, as the former will not be had, so the latter, viz. reprobation or damnation*, be avoided, so p. 69. 6. In the way of objections against orthodox protestant doctrines, wee have nothing, but what many hundred yeares agoe, was against *Austin* and his followers, spit out of Pelagian and Massilian mouths; we have nothing but their old *crambe*, as I had thought at large in the particulars, to have represented in my margin, but shall be forced to doe it in short references. All those foure things which I promised, being now fully dispatched, I scarce know any *child* but might *runne* and read, and then censure all which you have in your severall sections, untill p. 47. where you put in for some *Articles of composition*. But because all are not of a like quickneSSe, for the use of very babes in Christ, I will

(*l*) Ames *Rescript. ad* Grevinch. *cap.* 5. he hath his answer. *Calumniandi animum ab iis prodi, qui ab electione ad reprobationem, à gratia ad peccatum, ita disputationibus hisce tam avidè solent, & præcipitanter ferri.* 2. *Ut sui dogmatis consectariis omnibus urgeantur ipsi, non iniquum esse; quippe qui consilii divini, totiusque decreti quod electionem attingit, rationem se reddere posse dicunt: à nobis verò non æquè requiri posse, ut consequentias omnes calumniosè colligatas cuiq; præstemus, qui mysterium hoc, mortalem omnem superare mentem ut credimus, sic & ubiq; docemus.* 3. *Non eam esse reprobationis rationem, quæ est electionis, id est, ut scitissimè dixit* Augustinus, *nec ita reprobationem esse causam mali, ut prædestinatio, est causa boni: Nec obdurationem ita facere hominem malum, ut misericordia facit bonum.* 4. *Hanc eandem dicam, &* Augustino *Pelagianos & Apostolo* Paulo *veritatis hujus hostes impegisse, quam ipsi cum papistis, nobis nunc impingunt.*

will, as I promiſed *above*, in the ſecond place, affix ſome few ſhort animadverſions to the words of your text, where any the leaſt need ſhal ſeem to require. And here the moſt that will need to be ſaid, will be to your 22. Section, p. 33, 34. where firſt you ſeem to have a months mind to maintaine, that God hath no other then a *revealed will*, that is, ſuch a one as is made known by *commandements, promiſes, threats, exhortations*; for you ſay, that we muſt gueſſe at his *ſecret will*, by what we know of his *revealed will*; and yet more plainly, "We muſt only judge of his æternall and imperveſti-"gable decrees, by what we find in his word, concer-"ning his promiſes and his threats; all which is no-thing but a *remonſtranticall petitio principii*: For the queſtion betwixt you and your adverſaries, is not, whether yea or no, God hath made ſuch decrees, as you repreſent; viz. *That every beleeving ſoule ſhall be ſaved, and every finall impenitent one be damned*; but whether theſe bee all the decrees which God hath made, or whether to ſpeak properly, *this be any decree of prædeſtination at all*, wherein no body is either prædeſtinated or reprobated (*m*)? 2. It doth ſeem to hold forth, that you be as well able from Scripture to open to us what be the conditions, upon which God doth elect or reprobate, as you can ſhew the conditi-ons upon which God either ſaves or damns men (*n*): And this you will doe when the Greek *Calends* come in. 3. You would inſinuate, that you and your *com-plices* (your own phraſe to me in an Epiſt.) are the on-ly *meeke, modeſt, lamb-like people*, who confeſſe, that you were not of Gods counſell, and therefore dare not forſooth prie into the ſecrets of Gods counſell; but that your adverſaries are as bold as ever *Pliny* was, when hee would bee peering into Mount *Veſuvius*; whereas it is all the Chriſtian world over, moſt fa-mouſly knowne, that one of the grand queſtions be-twixt you and your adverſaries, upon the *hinge* of which all the reſt doe turne, is, *Whether there can be any*

(*m*) See what Dr *Davenant* hath in his animadv. even out of your much valued Dr *Overall*, p. 10. and 256.

(*n*) *Ibid.* p. 6. Hee ſhould have ſhew'd us, with whom God conditioned, upon what terms, and where the conditions ſtand upon record: and p. 38. conditionall decrees of ſalvation and damnation have been publiſhed in the Goſpell, and are acknowledged by all Divines, but conditionall decrees of eternall prædeſtination and præterition, are not found in Scripture, nor allowed of by the Church of England. Every man knowes where to finde theſe conditional decrees. If any man beleeve and repent hee ſhall be ſaved, *& contra*, but it will bee hard for any Remonſtrant to ſhew thoſe other, If any man beleeve he ſhall bee prædeſtinated; if not, hee ſhall be reprobated.

any reason by men assigned, why God would predestinate some men to life, and leave others? Which you adversaries hold in the *negative*, but you in the *affirmative*. *Fœlix qui potuit rerum cognoscere causas*: Onely the mischiefe is, you put *non causam pro causa*. it is as famously knowne by this time, as your worke is any where *famous* or *infamous*, that upon a præsumption which particular persons may have, that they be absolutely reprobated, you would according to our principles, have them conclude, p. 41. "That it is a "reprobates duty to be damned; that it is a duty in the "greatest part of men, to go industriously to hell: That "when a reprobate saies his *Pater-noster*, hee vehe-"mently praies for his owne damnation. In none of all which grand mysteries of iniquity, doe any *Calvinists* that I know, understand themselves from any principles of their Creed to be instructed in, any more then those ignorant Papists understand their Creed, who, as Dr *White* tels me (*o*) in some parts of Lancashire, use to say their creed thus,

Way to the Church.

Creezum tuum patrem onitentem, creatorem, ejus amicum chrixum fixum ponebo pilati; and besides, for *vitam æternam*, Amen, say, *Bitchum & turnchum againe*.

But you belike, quickwitted man, as you be, understand better what followes from *Calvinisticall* principles, then the most quicksented men among themselves; *Laurea tu dignus*! But if it may bee possible for the rectifying of your selfe, at least for the antidoting of docible Readers, it will not be amisse in few words, to shew, 1. What we meane by a secret will. 2. In what sense we call it secret. 3. That God hath such a one. 4. That it is no way *clashing* with his revealed will. For the first, by a secret will, we understand nothing but the will of Gods counsels, concerning persons, and the event of all things from all æternity, knowne perfectly onely to himselfe, and so locked up in *scrinio pectoris omnipotentis*, *Eph.* 1. 9. 2. We call this will *secret*, not as if at all, neither in his word

word or works, he had made so much as in generall, any discovery that he hath such a will; for that were contrary to many places of Scripture, *Deut.* 29. 29. *Psal.* 135. 6. *Prov.* 16. 4. *Isa.* 46. 10. *Rom.* 9. 11. *Acts* 15. and *Acts* 21. 14. 2 *Tim.* 2. 19. but because hee hath only revealed it in generall, and not in particular; what it is before it is acted, in reference to *Titius* or *Sempronius*, &c. 2. Because he no where gives any mortals (*o*) any particular account, why and upon what reasons he would take up such a will, otherwise then that by so doing, he would *glorifie himself in time*, *Pro.* 16. 4. *Rom.* 9. 22. 3. That God hath such a will some way distinct, and above that of his præcepts, which is usually called *voluntas signi*, is most cleare, 1. From many Scriptures oftentimes quoted already; unto which we may add, *Psal.* 115. 3. *Mat.* 26. 42. *Rom.* 9. 19. *Eph.* 1. 11, *&c.* 2. From multitudes of Prophecies of all sorts, concerning things divine and humane, in their owne nature meerly contingent and free, foretold many hundreds of years before they came to passe, and therefore were not onely foreseen, but *predetermined*, before all humane prævision, and prædeterminations: For surely, hee that shall say, that these things were not absolutely willed by God (in the sense often explained) but with Dr *Jackson*, shall acknowledge no decree of God, concerning humane actions, good or bad, no not of those which God promised to effect, concerning his mercy in Christ and Christians, or concerning his judgements to be effected by the wicked, but onely *disjunctivè*, that is, by his owne instances, *Part.* 2. *Sect.* 2. *cap.* 17, *&c.* *Aut erit, aut non erit*, either it shall raine all day to morrow, or be faire all day, (in which example of a false disjunction, he may seem to teach, that Gods decrees may also be false (*p*).) *The sunne will either shine or not shine this day at twelve of the clock*: I say, he that shall say so, had need, not onely (as Dr *Jackson* hath the phrase, Epist. Dedic. to the Earle of *Pemb.*) *be in an errour or ignorant*; but I dare say, hee

(*o*) Prosp. l. 1. *de vocat. Gent. Latet discretionis istius ratio, sed non latet ipsa discretio.* Upon this score, that the doctrine of prædestination was altogether secret, as the Massilians supposed, they would have it wholly rejected, as Mr *T.P.* doth. *Idem* Prosp. *in Epist. ad* August. *Eò postremò pervicacia tota discendit, ut fidem nostram ædificationi audientium contrariam esse definiant, ac si etiam vera sit, tacendam; quia & perniciosè non recipienda traduntur, ut & nullo periculo quæ intelligi nequeant, reticeantur.*

(*p*) See Præf. of Dr *Ames*, (for that to be his, I know from his owne mouth, before Dr *Twisse* his booke, called the discove y of Dr *Jacksons* vanities.

he had need to turne Atheist, and beleeve the Scripture no more, then he would the Sibylline Oracles,

Aio te Æacide, Romanos vincere posse, &c.

3: From the dayly and hourely events, which fall out, many whereof are far enough from being agreeable to Gods commands. 4. That this no way clasheth with Gods revealed or præceptive will (so as to make two really contrary wils in God, though they may seem so to us) hath been in part shewed before, unto which I referre; and doe but add that knowne *Maxime*, that *subordinata non pugnant*, that *pars non opponitur toti*. That part of Gods will which is manifested in his *precepts, threats, promises, exhortations*, &c. is not contradictory to the other part of his will of *decrees*, or *secret will*; neither as it relates to the *elect* or *reprobate*: Not, to be sure, as it relates to the *elect*, for so Gods *voluntas signi*, is also *voluntas beneplaciti*; God not onely thereby declaring what is the duty of the elect to performe, if they will be saved, but what he, who makes them his *workemanship, created unto all manner of good works*, *Eph.*2.10. intends first or last to worke in them: so that in reference to them, there is neither *contradiction*, nor so much as a shew of it, betwixt these two *wils*: nor are they contradictory, in reference to the reprobates; for they onely in the letter of them, and divulgation of them, declare what is every bodies duty to performe; what is in it selfe, holy, just and good, *Phil.* 4. 8. *& è contra*, and so pleasing or displeasing unto God, what, when performed or neglected, hee will reward or punish, which certainely hee wils, and shall bee; and therefore, that which saith nothing of Gods secret will (otherwise then what by just consequence is inferred from other places, and relates to the elect, as I said just now) that can contradict nothing of Gods secret will: *Qui nihil dicit, nihil opponit.* If about this reconciliation of the secret and revealed will of God, you would be pleased to consult learned

Zanchius (q),

Zanchius (q), or peruse the 5. Chapter of succinct and acute *Amesius*, in his scholasticall Rescript. sent to *Nich. Grevinch.* I dare promise you, if you mind it but attentively, it will by Gods blessing, doe you much more good, then not onely the 5. book, with which you *swagger* so much, p. 48. &c. of your much commended *Boethius*, but than indeed all his 5. *de consolatione Philosophiæ*; in all which I can hardly pick up five crumbs of true *Christian* Comfort. These things thus premised, which are of use against the whole Chapter, I can bee content you rhetoricate it, along from p. 33. to the beginning of p. 35. to as small purpose, as to any advantage to your cause, as if with some Sir *Don Quixot*, (mentioned Epist. 2.) you were strenuously beating the air, about some fair chimæricall Lady *Dulcinea*, which you would have, or die for her: Onely in your winding out of this Sect, p. 35. you seem afresh to set up another ranting note against the *Calvinists*, when you say, "That no man is infinitely pu-"nisht for an unavoidable necessity, but for not doing "his duty, &c. As if any orthodoxe body had ever said or wrote otherwise. I am sure, those whom you will account to be fierce *Calvinists*, the *Contra-Remonstrants* in the Hague-conference, do as peremptorily affirme this, as your selfe (r). Good Sir, what wrong hath that same sawcy fellow, Sir *N.N.* done you, that if my life lay on it, I cannot get you to forbeare quarrelling with him? Could I but gueese what hurt hee had done to my good Mr *T.P.* I would joine my forces with yours, and labour to be as certeinly the death of him, as that same King in our *English* story, who with his Ponyard, swore he would stab all the Frenchmen. *Impossibility* (say you) *is not a sinne, and therefore no man is punished, &c.* True, where the thing commanded, is, and was ever impossible (ſ), and where the impossibility is absolute, as in a brute or a stone, to beleeve and repent; not where men since the *fall*, and by their *voluntary fall*, have made it impossible to them-

(q) Zanch. *de Natur. Dei*, l. 3. cap. 4 & 10. *Voluntas arcana & revelata, non duæ sunt voluntates, nec unquam contrariæ, sed una eademq; semperq; secum consentiens Dei voluntas. Voluntas enim revelata, cum impletur (quod certè tandem efficitur in omnibus electis) eadem est, necesse est cum arcana, quia ea tantum fiunt, quæ dominus vult, arcana voluntate fieri. Lege autem sua, Deus non solum docet nos electos quid nostri sit officii, & illud, ut præstemus mandat, sed etiam significat & revelat quid omninò decreverit, & simpliciter atq; absolutè velit à nobis fieri; imò potiùs quid ipse velit in nobis operari. Quum verò non impletur, totum hoc non est illa Dei voluntas, quæ propriè voluntas appellatur. Ut in* Abrahami & Pharaonis *exemplis manifestum est: & est tamen mandatum declarans quid Deus probat*

(r) So *Calvin* himself, *de occult. Dei provid. Resp. ad* 1. *Totum illud, de nudo puroque Dei arbitrio, ex malitiæ officina productum est. Sic cont. Remonst. passim per totum Colloq.*

(ſ) August. l. 3. *de lib. arb.* cap. 16. *Ex eo quod non accepit* (Adam) *nullus reus est; ex eo verò quod non fecit quod debet, justè reus est: Debet autem, si accepit voluntatem liberam, & sufficientissimam facultatem.*

themselves (t), for else, 1. Naturall men, who live and dye in the state of nature, should not sinne in violating the covenant of works, under which they are, nor be justly damned for it, because it is impossible for them to keep that covenant. 2. It would bee no sinne in the obdurate to continue impenitent, though *Arminius* himselfe. *Disp. publ.* say as well as the Scripture, that it is impossible for such to repent, *Heb.* 6. 4. 3. It would be no sinne in the regenerate children of God, not to love *God with all their heart, power, strength*, &c. because in *statu viatorum*, it is impossible for them to doe so. 2 This objection of *Impossibility* comes out of the *Pelagian* school, among whom for the destroying of *originall sinne*, there was none so great a *maxime*, as one which they snatched out of *Austin (u)*, *That all sinne is voluntary*: With whom, how much our good friend Mr *T. P.* (a great hater of *Pelagianisme*, as he saith), in making the same use of it, concurs, I have shewed elsewhere (in first papers) and possibly may againe, when I come to p. 65. *It was the cruelty of* Adonibezek *to cut off mens thumbs, &c. a greater in* Pharoah, *to require bricks, and deny straw.* 1. This would pinch hard, if you could prove, God did forcibly bind mens hands from working, and then require worke; that men were very willing to perform the uttermost of that little which they can doe, since the fall, but God would not suffer them: that he requires any thing from them, more then what once they were able to performe, *Eccl.* 7. 29. and ceaseth not yet to be due: that his *fatall decree of reprobation* (as you use to stile it) deprives them of any naturall or morall powers to worke, which are left in them since the fall (x) 2. You should rather say, that men by sinning cut off their owne thumbs, and scatter their owne straw, make away all their own powers, like wicked prodigals, and that therefore they are justly punished for not working, though they have disinabled themselves from doing any thing that is savingly good. 3. How many

(t) Aquin. p. 1. q. 23. art. 3. *Cum dicitur quod reprobatus non potest gratiam adipisci, non est hoc intelligendum secundum impossibilitatem absolutam, sed conditionatam, quæ non tollit libertatem.* (u) Julian *apud* August. l. 1. oper. imperf. cont. Julian. *Nihil esse peccati in homine, si nihil est propriæ voluntatis, vel assentionis, hoc mihi hominum genus, quod vel leviter sapit, sine dubitatione consentit.* Idem. ibid. *Nec semper fuit maximum inter Manichæos catholicosq; discrimen, & limes quidem latissimus, quo à se mutuò piorum, & impiorum dogmata separantur: Imò magna moles, quasi cœli & terræ profunditate disjungens. quod nos omne peccatum voluntati, illi verò malæ eorum naturæ tribuunt. Qui cum diversos sequuntur errores, sed veluti de capite fontis istius effluentes, consequenter, ad sacrilegia flagitiaq; perveniunt.* Aug. lib. de vera Relig. *usq; adeo peccatum est voluntarium malum, ut nullo modo sit peccatum, si non sit voluntarium.* (x) Prosp. *ad object. resp.* 15. *Nemini Deus correctionis adimit viam, nec quē quam boni possibilitate dispoliat. Non est autem consequens, sicut putant, qui talia objiciunt, Deus quibus pœnitentiam non dederit, respiscentiam abstulerit; & quos non levaverit, alliserit. Cum aliud sit insontem in crimen egisse, quod alienū est à Deo, aliud criminoso veniam*

many painted words, and pargited ſpeeches ſoever you give us, p. 56. (as you are excellently good at laying on paint upon rotten poſts, witneſſe the Præfacers paint, in the Dialogue betwixt the two Ladies, mentioned before,) by which you would engender in us a conceit, that you much undervalue the power of nature, and magnify the power of Chriſts ſpeciall grace; yet by what you ſay here and elſewhere its plain, that you feed us there, upon deſigne, with empty *ſpoones*, whereas your boſome opinion is clearly, "That a meer naturall man with-"out the ſpeciall grace of Chriſt, hath a morall poſſi-"bility in him to be without ſinne; yea, to fulfill all the "law of God, by which he may avoid all puniſhment: For elſe if man have not this power, God is as cruell as *Adonibezek*, as *Pharoah*, if he require any worke at his hands. And if this be not Pelagianiſme, nothing ever was. 4. You doe not or will not ſee, that all theſe objections, of *injuſtice, cruelty*, &c. which you do ſo much joy to caſt up, fall as foule upon divine *præſcience*, as divine *prædetermination*; as even a Jeſuiticall *Molina* is forced in effect to grant (y). But we goe on with what you ſay more: "An opinion, brought a-"mong other merchandize out of Turkie into Chri-"ſtendome, and would be rooted out in the next refor-mation. 1. I am not ſo well skilled in *Turciſme*, (as never having read the Turkiſh *Alcoran*) as exactly to know what their opinion is concerning abſolute *prædeſtination*; but I am ſo competently verſed in Po-pery, and ſo well acquainted with your affections, both to firſt and ſecond *Reformation*, p. 5. who will never like of any but a *Caſſandrian, Interimiſticall, Gro-tian Reformation*, as that you will (as I have told you heretofore) ſooner put in for *Rome*, than we for *Con-ſtantinople*, or you for *Geneva*; there, as neither in other Proteſtant well reformed Coaſts, your wares of *conditionall election and reprobation*, are not like to goe off at all; though they will at *Rome*, where they will be good *chaffer*, as Pope *Innocent* the tenth, and laſt

non dediſſe, quod de peccatoris eſt merito: & Auguſt. Deo reprobante non irrogatur aliquid quo homo ſit deterior, ſed tantum non irrogatur quo ſiat melior.

(y) B. Davenants *Animad.* p. 386. cites his words, *de conc.* p. 368. *Punctum verò prædeſtinationis, & abyſſus inſcrutabilis divini conſilii, in eo ſunt poſita, quod cum Deus infinitas alias providendi non prædeſtinatis rationes noverit, quibus pro eadem ipſorum libertate, in vitam devenisſent æternam, fuiſſentq; proinde prædeſtinati: itemq; infinitas alias noverit rationes providendi prædeſtinatis, quibus ſua libertate beati non eſſent, fuiſſentq; reprobi, pro ſua tantum libertate & non pro qualitate uſus liberi arbitrii prævisi, ne ut conditione quidem ſint qua non, cum providendi modum, utriſq; elegerit, per quem prævidit illos in vitam æternam, pro ſua libertate non perventuros?*

last Pope save one, assures you in his Bull published, 1653. against *Jansenius*. 2. My wonder is, that living in a *climate* as you doe, where you know there hath no small stirre been made of late about *Reformation*, and whereas you know, the *very life, breath, and being of all your liberty*, must come under God, from those who are deeply enough *engaged* to defend Christs Religion, and the *Religion of their own Country*, which in the point controverted (as hath been proved) is *diametrically* opposite to yours, you should dare to be so bold, as to object *Turcisme* to it. But this objection of Turcisme is but a stale one of the Batavian Remonstrants (z).

(z) *Vide cont. Remonst. 2. p. 57 Remonstrantes existimârunt se populum & membra Ecclesiarum à nobis aversuros, & ad suas partes pertracturos esse, si doctrinam nostram odiosè proponerent: esse illam horrendam, blasphemam, Stoicam, Manichæam, & Turcicam, &c. nos docere Deum esse authorem peccati, &c.*

From Sect. 23. p. 35. to Sect. 32. p. 43.

BY the Independency, or incoherence of your Ergo's upon your premises, you seem to me to be an huge *Independent*. Your Deca-chorde of Arguments drawn out at length, and not in figures, hangs all upon the cord which I have broken before, viz. *That there is the same reason for the conceiving of a decree, that there is for the executing of it*, which is never true in Gods decrees, and not very often true so much as in mans. 2. And then by your so frequent repeating of one and the same argument, taken from punishments, commands, &c. as if appearing in severall shapes, it were divers; and by frequent rowling over, it did multiply: You to me look like some *Pharisaicall Battalogist*, who because he hath many the same words, concludes, he doth as often vary his *matter*, as he doth his *expressions*. There will then be a necessity, to give in a more particular and elaborate answer, to what you huddle together here in these severall Sections; when you shall have proved. 1. That you have not mistaken your selfe, in stating of the question about absolute election and reprobation, and so shoot all your Argu-

Arguments at Rovers. 2. That what you bring hath not abundantly been answered already. 3. That you, who no more then your Master *D. H.* will be counted a *Socinian*, (Epist. *ult.*) have many answers in readinesse against *Socinians*, objecting most of the same, to be sure, very like arguments against eternall *præscience* (*a*), which you would make us beleeve, p. 48. &c. You yet hold, which here you bring forth against *eternall* and *absolute predestination*. Yet lest you should crow and strut like a *Peacock*, that I decline to answer you, because it is not possible to be done, let me in few words say something to what you bring. And here to that, Sect. 23. from punishment, which you repeat againe, Sect. 26. Reas. 4. For what are greater degrees of damnation, but punishments? And againe, Reas. 5. From *death*, which what is it but a punishment, whereby men are deprived of life? Sect. 27. p. 38. Reas. 10. From hell, Sect. 31. unto which *Dives*, p. 41. was sent, which what was it but a place of torment, or punishment? Unto all which I shall not need to say any more (if I doe it will be a worke of supererogation, and I ought to merit something by it at your hands;) then that first, You ought to bee punished (though I confesse, not burnt) as you are angry *Servetus* was, (as you say by Mr *Calvin. Epist. ult.*) for repeating one argument so often, which I have answered already, against what you have, p. 24. and will not punish my selfe or the Reader, with repeating of it. 2. That you will never prove out of *Calvin*, or any good author, that God ever doth, or intended to punish any one with temporall, and then lesse with eternall death, but for sinne. To what you have about the *Bear*, the *Peacocke*, the *Fox*, and the *Tower* of *Siloam* (*b*). 1. I have answered largely elsewhere, by way of returne to your first papers, where you have *verbatim*, the very same words, as here, p. 35. And truly mee thinks in your first papers, I had all along to deale with the *Peacocke*, *Beare*, &c. or the strongest arguments

(*a*) *Vid. Socini prælect. c.* 8, 9, 10, *&c. & Castal. Dialog.*

(*b*) Its grounded upon the most unscholasticall mistake, That all prædetermination of the first cause, takes away all causality in the second; whereas *è contra*; *Rectius Cumel, quia Deus concurrit cum causis secundis juxta naturam & exigentiam ipsarum, etsi concursu prævio, ideo dici solet influxum causæ primæ modificari in secunda, & ex secunda, et* Gregor. *de Valent. Quia Deus concurrit cum causa secunda, sic aut sic disposita, ideo libertas per hunc concursum non tollitur; modo addatur* (*ut probè monet* D Walæus) *in actionibus bonis, hanc dispositionem non esse à voluntate, sed à gratia præveniente, aut auxilio speciali.*

which you have to produce for your cauſe; and in theſe your ſecond, I have onely to deale with the faire *plumes* of the *Peacock*, and the long taile of the *Fox*, and ſometimes with the *raging* of the *Beare*, in his cruelty againſt Mr *Calvin*. 2. You will then prove theſe inſtances, to have been pertinently produced by you, when you ſhall from any of our *principles*, as underſtood and explained by us, have cleared it, 1. That the weakneſſe and wickedneſſe of lapſed mans will, annuls the *will*, or the *freedome* of it (*c*), though indeed it annuls the *goodneſſe* of it. 2. That a wicked man ſinnes not much more freely, deliberately, *ex conſilio*, (wherein the liberty of the will conſiſts) then, I doe not ſay a *Peacock* is proud, or a *Beare* is *cruell*, &c. but then a very regenerate man, ſet free by the ſon of man, *John* 8.36. in the *day of Chriſts power* upon him, *Pſal.* 110.3. performes in this world any one act of grace or devotion, *Rom.*7.21. *Gal.*5.17. 3. That the liberty of mans will ſince the fal, is not preſerved by a *liberty* of a *contrariety*, as they call it, which is to a *velle* or *nolle*, a *willing* or *nilling*, *quoad exercitium*, unleſſe over and above we grant him ſtill to have a *liberty* as they call it, of *contradiction* to *good*, as well as *evill* alike; to *gracious*, as to *ungracious* works (*d*), the great *Diana* the Pelagians ſo much contended for. 4. That the reaſon of the morall impotency of man to any thing which is ſpiritually good, to be performed after a ſpirituall manner, is not as much, if not more, to be taken from his will, than from any thing elſe: *He wils not, becauſe he cannot; he cannot becauſe he will not.* I ſay, untill ſuch time, as you ſhall have demonſtratively proved all theſe matters, well I may beleeve, that you have the *cruelty of a Beare*, againſt *Calvin*, and thoſe who hold with him. But I ſhall not thinke you doe in this Section argue like an *Animal rationale*: Well you may have the *Theevery* of the *Fox*, when out of *Fur Predeſtinatus*, and ſuch like pleaſing authors, you filch out matters againſt *Calvin*; but I ſhall hardly beleeve, that

(*c*) Auguſt. *de grat. & lib. arbit. Semper eſt voluntas libera, ſed non ſemper eſt bona. Aut enim à juſtitia libera eſt, quando ſervit peccato, & tunc eſt mala; aut contra, &c.*

(*d*) It is remarkeable what *Janſen.* in his Auguſt, hath about this diſtinction, *lib. de grat. primi homin. c. 6. Tom.*2. *p.*102. *Ad rationem libertatis, illam indifferentiam, & quaſi ab utroq; extremo independentiam poſtulant, ut viz. ſemper agere poſſit, & bene, & malè, vel certe agere & non agere, Sed qui ſecundum iſtud, ad rationem libertatis poſtulant, fortè tolerandi ſunt; qui primò, (ut paſſim T. P. facit) in ipſam impingunt Catholicam fidem.*

that you have so much as the *subtilty* of a *Fox* left to you, in your arguments (e).

2. To your second reason, taken from the nature of a covenant, which ever implies *a condition*, as you say S.24.p.36. 1. You and the *Arminian* Remonstrants, do rightly jump together, whilst you change the covenant of grace, into a covenant of works; whilst you make *faith* and *obedience important necessary conditions*, not only for the obteining of salvation, or eternall life, but for the obteining of *eternall election*: For this argument is brought in by you, for the proving of *conditionall election*, as wel as *conditional salvation*. I do now the lesse wonder at the (f) *Orphans* of *Arminius*, who speaking their fathers minde, say, *that we are justified by works as well as faith*; at *Poppius*, or *Grevinchov* for saying, *eadem est electionis & justificationis ratio*; or at your selfe for recommending to me your admirable *Grotius*, *de justific. peccatoris ad vitam*; who as Dr *Rivet* tels me, (for I never saw any book of *Grotius* with that title) maintains in it, *that it is most absurd to grant, that there is any such thing, as imputativa justitia, imputed righteousnesse*. 2. You should know, that God enters not into an everlasting covenant with his people for the *electing* of them, but because he hath elected them to the obteinment of faith and obedience, *Gen.*15.1. *Deut.* 15.11. 2 *Thes.*2.13. 3. That the covenant of grace, is first and chiefly made with Christ, as the Head and Mediatour of the Church, *Isa.*53.10,11. 2 *Cor.*1.20. *Gal.*3.16. before it is made with Christs people; and in him it is more absolute then conditionall; or belike, as *Austin* observed of old against the Pelagians (g), it depends more upon men then God, that the Lords promises are fulfilled, or that Christ hath any flock at all. 4. If all covenants divine, as well as humane, are conditionall, you nullifie all the absolute promises, which in scriptures are made to the elect of giving them Christ, of giving them *vocation*, the *circumcision* of the heart, *faith*, *illumination*, *repentance*, *&c.* which sure are

(e) *Fur prædest. & Castal. Dial.* reasons like you, that according to our doctrine *Homo ex Dei creatione ac prædestinatione, habet ad malum propensionem, sicut lupus ad homicidium, &c.* forgetting as well as you, that we out of *Austin*, say, *l.7.de Civ.Dei. Deus ita ordinat omnia, ut ipse proprios motus exercere sinat.* vid. *confes. Remonstr. cap.9,10, 11.*

(f) *Liberi orphani novem, in Epist.Dedicat.ad c.7.ad Romanos.*

(g) *Aug.l.de prædest.Sanct. c.10. Promiserat quod ipse faciturus est, non quod homines; quia etsi faciunt homines bona, quæ pertinent ad colendum Deum, ipse facit, ut illi faciant quæ præcepit, non illi faciunt, ut ipse faciat quod promisit. Alioquin ut Dei promissa compleantur, non in Dei, sed in hominum est potestate; & quod à Domino promissum est, ab ipsis redditur, &c. Idem lib. de gra. & lib.arb.c.16 Magnum aliquid Pelagiani se scire putant, quando dicunt, non juberet Deus quod sciret ab homine fieri non posse. Quis hoc nesciat? Certum est nos velle cum volumus, sed ille facit ut velimus, de quo dictum est; quod præparatur voluntas à Domino.*

are absolute promises, or else assign you us the condition of them, without falling into *absolute Pelagianisme*, and stumbling upon the first stone of the most hatefull point of it, *That the grace of Christ is given according to the works of nature.* 5. If the Covenant of grace be as indifferently made with all mankinde, in the second *Adam*, Jesus Christ, (the great thing which for the introducing of *universall grace*, the Pelagians did most stoutly plead for (*b*),) as the first covenant of works, was in the first *Adam* before his fall; then, 1. All the *Rakehels* in the earth, nay in hell, are as truly Christs confederates and members of his body, as any of the elect of God, given to him of the father, or any of the Saints in Heaven. 2. Then, if God in Christ hath made a covenant of grace promiscuously with all, hee would not certainely divulge it to so few in all ages, *Psal.* 147. 19. 6. If the covenant of grace bee still as conditional, as that of works made with *Adam*, was, which runs thus; *Doe this and thou shalt live*, and that still this is all the covenant which God under the Gospell hath made with his people; *Beleeve and obey, and thou shalt be saved*, then, under the Gospell mans yoke is not made lighter, but heavier. Christ is not as one that takes off the yoke, *Hos.* 11. 4. but as one who ties it on faster. 1. By how much two conditions are harder then one. 2. By how much lesse any light of nature suggests any thing tending towards the beliefe of that great mystery of Godlinesse, recommended to us in the Gospell, 1 *Tim.* 3. 16. then it doth towards the beleeving that God as our chiefe *good*, is to be loved with all our hearts, &c. *Mat.* 22. 37. and that we are to be *justified* by an *inherent righteousnesse* of our owne, rather then an *imputed* one, of a crucified Saviour. 7. As for your *criticisme* about the καινὴ διαθήκη, in the Title of our Gospel, al know, that there it only signifies the books of the New Testament: but if we attend the Apostles explication of the Hebrew word ברית, and the Greek διαθήκη, *Heb.* 9. 15, 16, 17. We must take the Gospell

(*b*) Aug. *lib. de gest. Pelag. Gratiam Dei, secundum merita nostra dari.* Prosp. *epist. ad* Aug. *Quantum ad Deum pertinet, omnib. paratum esse vitam æternã, &c.* Armin. *Resp. ad Art.* 31. *Art.* 13. 19. *Deus universum genus humanum, in reconciliationis gratiam assumpsit, & cum Adamo omnibusq; ejus posteris in eo fœdus gratiæ inivit, &c.*

covenant of grace, to bee rather a Teſtament then a *covenant* ſtrictly ſo called, which on both ſides is *conditionall*. By vertue of the former, our *Teſtator* procures grace for us, for the fulfilling of the *conditions* of the covenant, which therefore is ſaid to be *eſtabliſhed* upon better *promiſes*, *Heb*.8.6.and 9,10,11. By vertue of the latter, both parties are left to their liberty, upon *non-performance* of conditions: As for your third, taken from the *unlimited generality* of promiſes and threats, &c. 1. None of them all are propoſed, that we might obteine *election*, or avoid *reprobation*, but that by them, our ſalvation might be promoted, and our condemnation avoided. 2. Even theſe are not ſo much as divulged (at leaſt not ordinarily) unto all, but onely to ſuch, as ſome way or other are in the Church. 3. According to this *Divinity*, *election* unto life is made as common, as the propoſall of *promiſes*, *exhortations*, &c. 4. The ſequell of it, is all along but this; *preaching* would be *vaine*, *exhortations* deceitfull, &c. *Vaine towards the elect*. 1. Though by them, as by externall meanes, God intends to bring ſuch to ſalvation, *Rom*. 1. 16. 2. Though he intend to work with them and in them, what he exhorts them to (*i*). 3. Though they, as well as any, ſtand in need to bee acquainted with their duties, and to be excited to the performance of them. *Deceitfull words to the reprobate*. 1. Though by them they come to be acquainted with their duties, which though without ſpeciall grace, they cannot perform, yet they doe not ceaſe to owe to God. 2. All fig-leaves of excuſe are taken away from them, becauſe it is their courſe to brag, as *Auſtin* obſerved of old, that if they might but have known Gods will, they would have done it. 3. They are oftentimes by heeding of them, made much better by attaining to ſome common graces, ſhunning ſome ſinnes, procuring an eaſier hell, *ut mitiùs puniantur*, was *Auſtins* phraſe. 4. If they had heeded them, as they ſhould have done, they would certainely have been ſaved; they refuſed them

(*i*) Aug. *l. de gra. & lib. arb. cap.* 15. *Facite vobis cor novum, &c. Qui dicit, dabo vobis cor novum, Quomodo ergo dicit facite vobis? cur jubet, ſi ipſe eſt daturus? Quare dat, ſi homo facturus eſt, niſi quia dat quod jubet, & adjuvat ut faciat, cui jubet. Vid. plura. l. de perſev. 2. c.* 14. *Dominus ipſe hominibus præcepit, ut crederent, nec tamen, ideo falſa eſt ſententia nec vana definitio, ub i ait, nemo venit ad me, niſi datum fuerit à patre meo.*

not without their wils. 5. This objection is nothing but an old *Pelagian*, *Massilian*, *Arminian*, protrite *Stallion*, answered in the Christian Church a thousand times over. 6. If these *promises*, *exhortations*, &c. were not in the Church, promiscuously proposed to all, they could not come at all to the eares of the *elect* of God, for whose benefit they be primarily intended 1 *Cor.* 12. 28. *(k)*.

Your 4. reason, Sect. 26. p. 36, 37. is nothing but your old *crambe*, with which you doe both *cram* and torment your readers. *Magis & minus, non variant speciem*. I hope you will think your selfe to have been punished enough, by what hath been said to you about *punishments*, against your *pœnall* arguments. I pray God what hath been said, may rather heale you, then hurt you. Me thinks I find by this and many other of your arguments, that when your power of hurting your adversaries by hard arguments failes you, that then you call in your never failing rhetorick, to the hurting your own soule. As in this Section your behaviour against Gods decrees, and against Gods servant, Mr *Calvin* defending them, is much like that of the persecutors of old, who first did put Christians into *Beares skins*, and then let *dogs upon them*; As you first misshape Gods decrees and servants, unto your misguided phancy, and then you let out your bandog of your Oratorie upon them; and by so doing, you rather wrong your own soule and name, than those you fight against. For good brother, assure your selfe, that you may play and sport, but θεὸς ὐ μυκτηρίζεται; play with any thing rather then with such edged tools. For what you quote out of *Mat.* 10. 15. I have heard it often quoted by the Batavian Arminians, to prove the third Article of the fifth Article controverted, about the way of Gods working upon the soule, *per solam suasionem*, and to prove their *Jesuiticall scientia media*, but before you, I never saw any bring it to prove, that God hath not absolutely resolved to damn men for sinnes. You bring it, and divers other Scriptures

(k) Aug. *lib. de dono. persev. & de corrept. & gra. cap. 15. Nescientes enim quis pertineat ad prædestinatorum numerum, quis non, sic essi. i debemus charitatis affectu, ut omnes velimus salvos fieri. Vide & lib. 22. de Civ. Dei, cap. 2.*

Scriptures with it, in your margin, as so many *cyphers*, signifying nothing. 2. For what you say, *Mat.* 11. 20. that it *was not impossible for the Cities to have repented, whom our Saviour upbraids with impenitence.* We say so too in a sober *sense*, who know of no decree of reprobation, necessitating impenitence in any, unto which it is a meer *Antecedent*, but no *positive cause*. God makes not *repentance* by his decree, impossible to men (*l*), but they make it so by their owne hard and impenitent hearts, *Rom.* 2 8. which cannot yield. All men even naturally, have *potentiam remotam respiscendi*; As *Adam* when hee stood had *potentiam remotam*, for *posse est naturæ*; but no men have *potentiam proximam respiscendi*, without the speciall grace of Christ, *John* 15.5. for *velle est gratiæ*. 3 For what you (immoderately given to your jests and jeers, rather then to any serious matters) *scumme* up, *as so much mire and dirt, Isa.* 57. 20. about *jeering a poor creature, most incongruous to our Saviours pitifull nature*, about a salt *sarcasme*, or bitter jest. Answ. 1. It is no other stuffe for substance, then what hath been answered often, and what your heart is full of, and out of the fulnesse of your heart, your mouth speaks; every vessell will empty it selfe. 2. If any *ingenuous front* had been left you, (*vales certè ingenio (& cadendi indulges genio) sed non vales ingenuitate*) you would never have upbraided us with this. For 1. Those are onely properly jeered and gulled, who are put in hopes of such things by promises, &c. which they doe not onely want, but which with all their hearts and soules, they would most willingly have, by any possible means, if they might be put into a way, how to come by them (*m*). And will you, or dare you say, this is the case of reprobates, who most willingly refuse the offers of grace, as having no mind to them. 2. By what revelation can you cleare it, that all those whom our Saviour spake of, *Mat.* 11.20. *were reprobates*; and that some of them by his upbraiding of them, might not

(*l*) Aquin. *Quæst. de volunt. Dei ar.* 5. *Divina voluntas in contingentibus non tollit potentiam ad oppositum voluntatis sed actum: & part* 1. *Quæst.* 23. *à.* 3. *ad* 2. *Aliter se habet reprobatio in causando quam præcessio. Reprobatio non est causa ejus, quod est in præsenti, scil. culpæ, &c. Est tamen causa ejus quod redditur in futuro, scil. pœnæ æternæ: Sed culpa provenit ex lib. arbit. ejus qui reprobatur, & à gratia deseritur.*

(*m*) That jeere of yours, come to me and I will lift thee up, is an old Pelagian ro ten of jection, *Huron ad Ctesiphont. Solus & hoc decere; aut possibilia esse mandata, & recte à Deo data, aut impossibilia & non in his esse culpam, qui accepêre mandata. sed in eo qui dedit impossibilia.*

not be brought unto repentance, never to be repented of. 2 *Cor.* 7. 10. as well as that lewd ſon I have heard the ſtory of, who was never wrought upon, till a moſt tender compaſſionate mother, had moſt earneſtly and fiercely denounced an *Anathema* againſt him? 3. Would not the *jeering* and *ſarcaſme* from Chriſt, *(horreſco referens)* have been reall, if your Arminian doctrine (the very baſis upon which your ſarcaſms reſt) about *univerſall grace*, had been true? for then Chriſt ſhould not onely have invited them to beliefe, have called upon them for their dutie, have upbraided them with their willing and wilfull neglect of it, but alſo have told them, That by a *generall grace*, he did really deſigne to bring them to heaven, though by vertue of it alone, never any had, or ever ſhould come thither. 4. How are thoſe *jeered*, who never uſe to *complaine* of that, which you call *jeeringly*, their *fatall* or *naturall infirmity*? for then they would ſeek after a Phyſitian to heale them, who then would be welcome to them: but who feel the ſtirrings of a wicked will in them, in the oppoſing of all the offers of grace, made in the meanes of grace. 5. How are thoſe *jeered* (I ſpeak now of them, whom the text, *Mat.* 11. 20. ſpeaks of) who have means externall, abundantly *ſufficient*, in the way of ſuch means, & which in Gods children are *efficient*, upon whom God often beſtowes as much grace, as before converſion he beſtowes upon any, and more then Chriſt is bound to beſtow upon any, and as much as your *Arminian* principles, will allow God to beſtow upon any at all, of the elect of God, towards their converſion? I ſay, how are ſuch *jeered* by Chriſt or any of his Miniſters? 6. Are not you the onely ſarcaſtick merry blade, who would faine make the world and Church beleeve, in this very page, that you at no hand like it, that any ſhould ſhelter themſelves *under the hereſie of Pelagius, by denying originall ſinne, and mans naturall impotency*, and in that ſenſe, *impoſſibility* to any *ſaving good without Gods grace*, and yet in this very

place,

place flout at it, under the notion of a *naturall and fatall infirmity, with which God made him*, as really as he makes a *ſtammerer* or a *blind man*? Whereas I think you cannot but know, that 1. Both againſt the Jeſuites and you too, as I conceive, we all maintaine, that man at firſt was created in *true righteouſneſſe and holineſſe, Eccl. 7. 29. Eph. 4. 24.* 2. That then he needed not ſo much as the *golden bridle of originall righteouſneſſe*, which your *Camerades* the *Jeſuites*, ſo much ſpeak of, for the repreſſing of his naturall concupiſcence. 3. That it may be lawfull to upbraid thoſe, with their impotencies, who have lamed or blinded themſelves, or bound their owne feet; to ſuch we may ſay out of our juſt indignation, *come hither to me, and I will lift thee up*, as well as the Lord did play upon *Adam*, preſently after his fall, *Gen. 3. 22.* or as hee did long after upon the Iſraelites when they had forſaken him, *Judg. 10. 14.* Will you ſay, that God cannot be in good earneſt with ſuch, unleſſe he *ſet their feet at liberty*, though he never did tie them, nor is bound to looſe them, nor they in the caſe they are in, doe care to have them looſed, yea, would think it the only bondage to be freed from their ſinnes? If we do this, doe you think your ſelfe able to avoid that *Pelagianiſme* (*u*) which you would faine faſten upon *Calvin*, p. 37. and which will ſtick upon him as a dart in a rock, but cleaves as faſt to your opinions as your skinne to your ſelfe? To ſhew what great affections you have to *proteſtantiſme*, you do once more enter your proteſt againſt a great *Leader* of *Proteſtants*. The firſt you take out of *lib. 3. inſtitut. c. 23.* 7. You have been told divers times, how theſe expreſſions of his, and others, muſt be taken, *viz.* of a *will of efficacious permiſſion* or ordering of the fall, (and ſay you, if you dare, that when *Adam* fell, and all mankind in him, God ſtood by as a meer *ſpeculator*, or gazer on) not of *reall effection*, or working of it, by any force or violence. 2. How harſh ſoever in this place his words may ſound in your delicate tender eares, yet 1. When

(*u*) Let any wiſe man tell me, how much your opinion about free wils conjunction with grace, ſet down *c.* 4. differs from that of *Pelagius*. in his Epiſt. *ad Innocent. Quum liberi arbitrii poteſtatem dicimus in omnibus eſſe generaliter, &c. in omnibus eſt liberum arb. æqualiter per naturam, ſed in ſolis Chriſtianis adjuvatur gratia, &c. illi ideo judicandi & damnandi ſunt, quia cum habeant liber. arb. per quod ad fidem venire poſſent, &c. male utuntur libertate conceſſa, &c.*

on the place he quotes *Austin* for what he saies, out of his Enchirid. *ad Laurent.* 2. When as elsewhere he declaimes most strenuously against those, who are for Gods absolute *power* or *will*, as it is separated from his justice (*o*), and makes lapsed man only, the object of reprobation (*p*), when as he saith nothing but what the *Schoolmen* of old were wont to say, without any controle (*q*). All these things might have abated your rage against poor *Calvin*. 3. You belike have a world of other just reasons, besides the just will of God (for if it be once proved to be Gods will, it must needs be just, he can neither doe nor will any unrighteous thing (*r*),) to bring in, why God would permit the fall of *Adam*: Yet *Arminius* himselfe, a wiser and warier man then you, would ever confess this point too hot for his fingers (*s*). 2. The next place against *Calvin* you take out of *Ezek.* 18 23. with which text you say *he was pinched*; but how hard he was pinched, I will not now determine, because I have not the book by me; onely let me say, 1. As to the glosse which you make upon his words, *That God wils wicked mens conversion, so as to command it, but he does not will it so, as to leave it possible, that is, hee wils it in shew, but not in reality.* You have been often told, that wicked mens conversion would bee possible enough, if their own wicked wils did not make it impossible (*t*). And yet that no mans conversion shall ever bee actuall without Gods speciall grace, giving him repentance, *Acts* 15. Yea, that God really would like or approve the conversion of any sinner, though he neither here, nor any where else say, that he will effect, or work all men to repentance. 2. As to the inference which you make, of the impossibility of *Calvins avoiding ugly sequels, I suppose you meane the ugly sequels of jeering, or opposing the secret will* (*u*) *to the revealed, (or else I cannot tell what you meane by sequels) unlesse he will fall upon the heresie of Pelagius, in maintaining that a sinner may repent by the strength and force of nature.* I suppose not any

(*o*) Calvin *de divin. praedest.* p. 718. *Sorbonicum illud dogma, in quo sibi plaudunt papales theologastri, detestor, quod potentiam absolutam Deo affingit, &c.*

(*p*) *Inde constanter exordiendum esse semper docui, atq; hodie doceo jure in morte relinqui omnes reprobos, qui in Adamo, mortui sunt atq; damnati, de æter. Dei praedest.*

(*q*) *Vid* D Dav. *animadver.* p. 245. *&c.*

(*r*) Carthus. *in* 4 *dis.* 46. *ar.* 1. *Totus ordo justitiæ originaliter, ad divinam voluntatem reducitur, &c.*

(*s*) *Vid.* Cameron *cap.* 8. *disens. sent.*

(*t*) Austin. *de Gen. ad lit.* 11, 12. *Posset Deus horum voluntates convincere, quoniam omnipotens est. Cur ergo non fecit? quia noluit. Cur voluerit penes ipsum est.*

(*u*) These two may well stand together. Ruiz. *de volunt. Disp.* 20. *p.* 215. *&c. Deus vult ut omnes credant & salvi fiant. Deus vult & decrevit permittere, ut quidam increduli maneant, & pereant voluntate absoluta.*

any the least child but can see, how to cleare *Calvin* from the accusation of *Pelagianisme*, by saying, that it is in God by his speciall grace to remove any mans impenitencie when he pleaseth, (as was said afore) but I fear, the most *Epidaurian Lyncian* eies of the (*x*) wisest men who see best, will never bee able to discern how Mr *T. P.* can be freed from this charge, who maintains no other grace, for the touching of a mans heart, (as we have seen, and shall see more, p. 55, 56.) but what is the very same with the much cried up *Pelagian universall grace*, the same indeed with *proud nature*. *Turpe est doctori, &c. Solomon* indeed, was wise enough, when he set downe, *Prov.* 1. 26, 27. but he is no wiser then *sapientum octavus*, who shall bring it in, as *clashing* with any thing, which Mr *Calvin* or any solid Divine saies.

(*x*) Aust. *Epist. ad Sixtum.* 105. *Cum ab istis quæritur quam gratiam cogitarent sine ullis præcedentib. meritis dari, respondent, sine ullis præcedentib. meritis gratiam ipsam esse humanam naturam, in qua conditi sumus.*

Sect. 27. p. 38.

IT appears by your fifth reason, taken from the nature of *death*, as that doth signifie *privation, and as privation supposes a former habite*, that you have more poison in your pate, to poison or choake, if it were possible, all your adversaries, the *prophetical Calvinists*, (as you may be apt enough to call them) and yet they will be most ready to take all that you propine in this Section, down at a draught, and never *feare dying* (*y*), were you but pleased to understand this *privation of grace*, you talke of, of what *Adam* once had, and we all in him, in the state of our integrity; but seeing it may be very strongly suspected, that you understand it, of man, even since the fall, that by *universall grace* given to him in the second *Adam*, he hath some seeds of that which the Apostle, *Eph.* 4 18. *calls the life of God*, remaining in him, they are sorry that you should so often deny your selfe to be a *Pelagian*, when as yet, by what you say here, it doth most manifestly appeare, that according

(*y*) Aug. *l. de nat. & gra. c.* 51. *Si iste, inquit, qui hunc librum scripsit, de illa hominis natura loqueretur, quæ primò, in culpa ta condita est, utcunque acceptaretur hoc dictum.*

ding to your divinity, not onely *Semipelagianisme*, (as once *Arminius* said) might bee *verum Christianismum*, but the highest degree of Pelagianisme, when it first set forth, and did deny all originall sinne, and hurt to any, but to *Adam* himselfe, by the fall, must needs be most *orthodox divinity* (z). So that now you may do well to joine in with *Molina* the Jesuite, in stomacking at *Austin* for keeping such a foule coile against the Pelagians (a). You for any thing I know, say more then ever he durst say, *That a man may bee dead born, but he cannot possibly be dead begotten; deprived of life he cannot be, in the very act of his conception*, understanding this of a *spirituall death in sinne*, since the fall, as for any thing I can find to the contrary you doe, you doe nullifie all *originall* sinne, and contradict the Psalmist to the very mouth, *Psal.* 51. 5. Behold I was shapen in *iniquity*, (and that sure is in a spirituall death, 1 *Tim.* 5. 6.) and in sinne did my *mother conceive me*, or as the word is in the Hebrew, *make me warme*. 2. As to the sequell; If yet perchance (which I think not) you understand it in the first and orthodox sense, it is none at all, God once made all men *upright*, *ergo*, none were absolutely *reprobated*, or appointed to bee left to the *sinne and misery which they should bring upon themselves*; and yet this is the goodly argument *à fine operis ad finem operantis & internam ejus intentionem*, in which *Castalio* first (b), and all the *Arminians* his followers, have ever since so triumphed.

There is nothing in your fixth Reason, or 28. Section, p. 38. which hath not had its full, if not *overflowing answer*. Therefore here I resolve upon nothing, but 1. To observe your pelagianizing, 1. In what you have in this, as wel as your first papers, when you *oppose Adams sin to ours*, as if in different respects, that which was *Adams*, was not ours also (c). 2. In quoting and triumphing in *John* 1. 9. as if it would prove *universall redemption* hand over head, whereas it will only prove, that Christ as God in a common way, enlightens every

(z) Aust. l. 2. de peccat. orig. cont. Cælestinum. *Quod peccatum Adæ ipsum solum læserit, & non genus humanum.*

(a) *Molina's* words as I find them cited by *Jansen.* in August. l. 8. cap 9. because they be very remarkable, I thought worth the while to transcribe. *Quæ si data explanataq; fuissent, fortè neq; Pelagiana hæresis fuisset exorta, neq; Lutherani tam impudenter arbitrii nostri libertatem fuissent ausi negare, obtendentes, cum divina gratia, præscientia, & prædestinatione cohærere non posse; neq; ex Augustini opinione, concertationibusq; cum Pelagianis tot fideles fuissent turbati, &c.*

(b) p. 265. S. Castalion *Dialogi.*

(c) Halensis, *part.* 2. *q.* 105. *memb.* 1. p. 296. *Secundum Augustinum concedimus quod unus punitur parvulus pro culpa patris, sed pro culpa sua propriè loquendo Adamo cadente à justitia originale cecidit etiam quælibet voluntas posterorum.* Sic Cajetan, Bellarmine, Malderus.

every body. The Pelagians and Massilians of old, would have had it prove more, but *invitâ Minervâ*. 3. Your intolerable *impudence and uncharitableneſſe*, in branding not onely moſt, if not all your neighbour Miniſters, but alſo all the Churches formerly mentioned, if not the whole Catholique Church, whilſt you belie the *whole ſtream of fathers*, p. 39. with the brand of hereſie, even pernicious hereſie, as you would have it thought, by wreſting 2 *Pet.* 2. 1. to that purpoſe (*d*). A likely matter, that by the Church, (*Epiphanius*, *Auſtin*, or any body elſe in its behalfe, giving in an inventory of hereſie, in their ſeverall Catalogues) that ſhould paſſe for one, that *Chriſt died* for any but whom he at laſt ſaves, who is a Saviour εἰς τὸ παντελὲς, *heb.* to the *utmoſt*, who deny him to have laid out his blood upon thoſe, unto whom he denied his praiers, *John* 17. 9. who were not his friends, *John* 15. 13. not of his body, *Acts* 20. 28. who many of them were *obdurate*, perſecuting, ſinning againſt the Holy Ghoſt, and for ſo ſinning to be packed to hell afterwards. I grant indeed, that many a gallant, noble Divine, (amongſt whom I hope ever to reckon, Biſhop *Davenant*, Dr *Ward*, and many more) extend the phraſe of Chriſts dying for all, and ſuch like phraſes as you quote out of the third Article (which ought in al reaſon to be explain'd by the 17.) unto *ſingula generum*, as well as *genera ſingulorum*; but then when they came to explaine themſelves, they firſt peremptorilie denie that Chriſt by his death brought all into a ſtate of *peace* & *reconciliation*. 2. They maintaine the proprietie of Chriſts redemption, as to the σῶμα ἀμελαμέλητα, *Rom.* 11. 29. to be onelie peculiar to the elect. 3. They have ſo many handſome orthodoxe put-offs, of all Arminian gloſſes, as that I will ſue out a writ of *melius inquirendum*, before I paſſe any damnatory cenſure upon them, who I am ſure, make not for your purpoſe, who hint not the leaſt diſcrimination in *Chriſts dying* for the *elect*, or the *reprobate*; but who reject the diſtinction of the *ſufficiency* and

(*d*) It ſeems with you good nā. this hereſy is a hereſy Καλ' ἐξοχὴν, but Pelagianiſme is the milder hereſie, p. 55. *ſimile ſibra lactucas*, like will to like, I muſt bee a little quick with you, *in cauſis hæreſeos neminem oportet eſſe patientem. Hieronym.*

efficiency of Christs death, which the Authors mentioned plead so much for, and doe most amply explaine, that which you quote out of 2 *John* 2.2. helps you nothing at all, though wee should allow your glosse of Christs *dying for infidels and impenitents* to be true; for so he might doe, and yet those *infidels* and *impenitents* be no other then such, who for the present were so, but were not to *continue* so, and that by vertue of Christs death. No question, Christ died for all *people, tongues, and languages, Rev.*5.9. who either actually did, or for after times, should beleeve in his name, *John* 17.20. And you my good friend, who are so tender as you say, p 72. as that you dare not tell your people, that any *crucifying wretches*, (though *Paul*, for any thing is known to the contrary, and other elect vessels of God, were at that time among them, *Acts* 19.15. who afterwards were brought to the faith) *were precious vessels of election*. Yet here you dare say, without the least limitation, that Christ died for all sorts of *infidels and impenitents*: your hardnesse and tendernesse goes by the *placet* of your *interest*, *as kissing useth to go by favour*, Sect. 29. You are a most deadly man; for here a fourth or fifth time, we must be all struck dead, become *Ala-mort*, by your seventh deadly reason taken from the condition of *temporall death*, and other temporall punishments; and this will kill just as many as your former, p.24 and up and downe elsewhere, did even all those who against all *rationall warning*, with you, are *weakely or wilfully* resolved to confound the *absolute eternall decree*, with the temporall *conditionall execution* of it. And pray you, what wise body ever yet denied the *execution* of Gods absolute decrees to bee *conditionall*, and the causes of that execution, though not of the decree it selfe? I will not be so adventurous, as to say to your followers,

Quandoquidem hic populus vult decipi, decipiatur.

But I would charitably by this time hope, that they perceive how your *immoderate eagernesse* to get in to your

your beloved veine of rhetoricating with a matter of twelve *quibling interrogations* (which need to be answered by no body, but by your deadly enemy, Sr *N.N*) betraies you to the forgetting of all found distinctions in *divinity*, and well couched forms of *logicall argumentation*, for what you have about *Hezekiah* and *Nineveh*, 1. I have ellewhere given a large returne to it, in answer to your first papers, where you bring in these instances, almost in the same words for the same purpose. 2. Gods *decrees* in both these cases, might be absolute and peremptorie enough in themselves, and in him, and yet he not at first dash reveale all his mind to his Prophets, concerning what he had resolved on, that *Hezekiah* and *Nineveh* might bee put upon praiers, not to reverse his decrees, but the absolute seeming *damnation* of them, when as they were onely to be understood conditionally, as the event did declare afterwards (*e*). *Deus sæpe sententiam mutat, consilium nunquam. Sic Gregor. N.* You should not take upon you to teach the Almightie, how for the triall of his people, to propose his denuntiations; Neither should you comment upon them otherwise, then God himselfe doth by his after-works: But I had forgot, that you love not (*Epist. 2. ante publicat.*) *sapere cum commentario*, which makes you so unhappie in those which you make upon his decrees. 3. As for your saying, that Gods decrees are *conditionall*, if you understand them as they be in God, (or else you say nothing to the purpose) it both opposeth what you grant, p. 5. *in Gods will simply considered, there can be neither prius nor posterius*, and doth induce such uncertaine *velleities*, and depending wils, and *wouldbees*, as that the very popish Schoolmen doe chide you for them (*f*) 2. As to what you say concerning *Rom. 9.* and the quæries you put about it, p. 40. 1. I cannot but smile to see how cowardly you come to it, even *tanquam canis ad Nilum lambit & abit*, Indeed it hath put all your valiant party so terribly to their shifts, for the warding of

(*e*) Iac. Crucius *in Bevereicia, in vitæ termino*, p. 10. explaines it well thus, *Sub hoc nuntio tacitam contineri conditionem, ut in illa conciones Jonæ, ad Ninivitas excidio perituros nisi resipuerint: Sic moriturum Regem, nisi seria pœnitudine se ad Deum converteret, &c.*

(*f*) Ruiz. *de vol. disp.* 10. *Sect. 2 Volitiones purè conditionales sunt alienæ à sapientia & prudentia Dei.* Vasques, *disp.* 83 p. 511. *Voluntas Dei conditionata dici potest, non quia actu feratur in objectum sub conditione, sed quia ex illa voluntate quæ præcessit, &c.*

of the blowes which it gives to your cauſe, as that I cannot greatlie wonder, though in this your publike *theatricall corrected piece*, you doe ſeem to me *laborare ὑδεγροιβίω* to tremble at the very mention of it, yet in your *uncorrected* as you call it, indeed your truly *domeſtique* and *genuine firſt-born*, you had ſpent no leſs then one, by farre the longeſt Sections in whiſſling of it off, as you could. But alas, as I truſt I have made it in my anſwer copiouſly evident, that place doth and ever will ſticke in the heart of your cauſe,

Tanquam lateri lethalis arundo.

I have there ſhewed, 1. That how troubleſome ſoever the matter of the Chapter is, to obſtreperous fleſh and blood, eſpecially in carnal men, yet it ſpeaks out its mind as fully and clearlie, as words can deliver it, both in *Theſi*, *Rom.* 9. 11, 18. 2. and in *Antitheſi*, *v.* 19. 2. That it is a moſt ſhamefull ridiculous *ſubterfuge* to interpret texts, ſpeaking plainly concerning what God hath decreed to *doe*, or ſhall be *done*, by texts from promiſes, commands, exhortations, &c. declaring what ought to be *done*, *believed*, *or avoided*. 3. That to ſpeake properlie and theologically, no one text hath any more then one ſenſe (*g*) though the parts of that one ſenſe, may be made up of ſeverall *ingredients*. 4. That the two ſenſes, which like ſome *Janus bifrons*, looking *πρόσω καὶ ὀπίσω*, which you in your firſt papers, and your *complices* in theirs, give of it, are too plaine and eaſie to be true, and leave us no *βάθος* to wonder at, about the whole matter of *prædeſtination*, unleſſe it were at your *daring impudency*, who every where cry up your ſuperlative *affections* to *chriſtianity*, and yet ſeem reſolved upon it, to beleeve nothing but what you can fathom with your braines, and mother wit, making indeed your *brains* your *Bible* (*b*). 3. For what you ſay about *Ahab*, p. 40. *that God did not abſolutely damn him before the foundations of the world were laid*, nor doth any bodie ſay ſo, as you have been often told by Dr *Twiſſe*, and others, but none ſo *deafe*, as thoſe who

(g) *Vide* Dr Ames *in Pſa.* 2

(b) Auguſt. *de verb. Apoſt. ſerm.* 20. *Quis Deus eſt, & quis tu ſis attende, ille Deus eſt, tu homo, &c. Tu homo à me expectas reſponſum; & ego ſum homo; itaq; ambo audiamus dicentem, O homo tu quis es? melior eſt fidelis ignorantia, quam temeraria ſcientia, &c.*

who will not heare. But say you, and prove you if you can, that Gods decree about *Ahabs damnation*, (which actuallie could not be, may I with feare and *reverence* to divine Majestie so speake, so much as by *divine power*, before *Ahabs reall and actuall existence*) was not *eternall*, and that he did not absolutelie resolve to denie him grace and glorie, or to number him among the elect. 4. For what you and the Arminians use to scrape together out of *Lament.* 3.33. *Hos.* 11.8, 9. *Exod.* 32.14. Plaier-like for the exciting of peoples *passions*, when you should by strong arguments, bee informing of their judgements, as young as you professe your selfe to be, p. 5. yet, 1. You have gone long enough to schoole, to have learned that *symbolicall* divinitie, is not *argumentative*, unlesse reduced to proper expressions, that those things, which as the very Rabbins have it, כבשון בני אדם or ἀνθρωποπαθῶς, after the manner of men are ascribed unto God, (as these expressiõs are) must be interpreted θεο-πρεπῶς, so as is most sutable to the Majestie of God, in *whom there is no mutability nor shadow of turning, no parts nor passions, which Deo conveniunt non secundum affectus sed effectus. Misericordia in Deo, &c. & sic analogicè in cæteris est actio sublevantis, non passio condolentis.* Then may God be said to be stirred with *Passions*, when these things are done by him, which nor men or Angels can do without passions and commotion. 2. If you yield not to this, you are lesse ingenuous then the *fiercest Arminians* in their *Synodall writings* (i). By what you belch out in your eighth and tenth reasons, Sect. 30. p. 41. and Sect. 31. p. 42, 43. taken from the little flock which belongs to God, and that numerous herd, which belongs to *Beliall*, and the absurdities which must follow, if Gods decrees be *absolute*. You do not I blesse God, shake me one whit in my faith, about *absolute election* or *reprobation*; but you do almost absolutelie perswade me, that when you blurr'd that paper with such *diabolicall stuffe*, you were almost in the mood, that that *desperado*

R. David Kimchi.
R. Maymon, &c.

(i) *Acta Synod. Remonstrant artic. 3. & 4. De expectatione fatendum est, eodem planè modo Deo spem tribui non posse, quo homines dicuntur à se mutuò aliquid exspectare, sed analogicè tantũ.*

ſpirado was in, when he cried out,

Flectere ſi nequeam ſuperos Acheronta movebo,

Rather then want arguments againſt Gods abſolute decrees, and againſt *Calviniſme*, you will rake hel for them, and perſwade the world, that by our principles, we make for the profaner ſort of *reprobates*, a new *decalogue*, p. 42. and for the *demurer* ſort of them, a new *diaboliſcall Pater noſter*, p. 43. I profeſſe unto you, Sir, and that in the preſence of God, whom I ſerve in the *miniſtry of the Goſpel*, I much feare, that no man could write thus, but one well-nigh in the ſame condition with *Simon Magus*, who was in the gall of *bitterneſs*, and *bond of iniquity*; I for my part can beſeech you as a Miniſter of God, to repent, and pray God the *thoughts of your heart be forgiven you*; for if this bee not open *blaſpheming* againſt plaine Scripture, I know not what is; For is it not as plaine as Scripture can ſpeake any thing, that Chriſts flock is μίκρον ποιμνίον, *a little flockling, that many are called, but few are choſen*, that the elect *onely obtaine*, when the *reſt are hardened*, *Rom.* 11.7. that the elect onely enter into the Kingdom prepared for them, when the reſt goe unto their owne proper place, *Acts* 1. unto which they are deſigned, and before appointed, προγεγραμμένοι, written downe in *Jude*? Thoſe things which can as well be gainſaid, as the Bible be overturned, and looked on as a λόγος λήρος, and a Σαφηνισμένος μῦθος, becauſe they are not *digeſtible* with *profane wanton wits*, muſt they therefore be flouted at? will it become you, who, as you ſay, p. 33. *meekly confeſſe, that you were none of Gods counſel, to call Gods wiſdome in queſtion*, for not chooſing more, which in your fine, *filthy language* rather, is to yield the major part unto *his Rivall Rebell, the black Prince of darkneſſe*, that the *major* part of men go to *hell*, though condemned thither for their ſins? will you ſay that it was by *meer* fortune, or by mans meer procurement, without any *eternall decree* of God? Doe you thinke the Devill plucked them out of Gods hands,

whether

whether hee would or no? For a conditionall decree depending on mans will, is rather mans *will and decree, not Gods at all*. If God content himselfe with a little *flock*, why should you grumble that it is no bigger? was it not free for him, absolutelie to resolve in whom he would *glorifie* the *riches* of his grace? may he not do with his owne what seemeth him good? must *your eye be evill because his is good*, in a speciall way of goodnesse to some, and not to all? was it not in him to resolve what attributes he would be most glorified in? the lesse *diffusive and extensive* his speciall mercies are, are they not the more miraculouslie *intensive* to those who are freelie made partakers of them? since the fall for originall sinne alone, might it not have been just with God to have sent us all to hell when wee were but children of a span long? (k) In a word, if our Divinitie hold about *absolute election and reprobation*, God is *absolutely* certeine to have a *flock*, though but *a little one*, whereas if yours, which is conditionall, should hold, it might fall out, that the Devil might have *all*, and God *none*; for it might more easilie fall out, that none should believe, than that any should, mans nature being so opposite to *Christian faith, and universall grace* alone, having never brought any to heaven. 2. God is as truly and really glorified in the way of his *justice vindicative*, in those that perish, *Rom.* 9. 22. *Prov.* 16. 4. as he is in the way of his mercy, mixt with justice in those who are saved, nor tends it all to the honour of the *Rivall Rebell*, or *black Prince* as you call him, that he hath so many under him (l), not as under a *Prince*, but as under a base *generall executioner*, *Heb.* 4. 14. or *tormentor*, who also for the honour of God, and not his, is kept under *chaines of darknesse, untill the judgement of the great day*, and in the meane while he is *tormented* as well as a *tormentour*, for the Devils believe and tremble, *Jam.* 2. 19. 3. As for that which you put into a *Parenthesis*, * about the *sufficiency of every drop of Christs blood for ten thousand worlds*, I thinke will not easilie

(k) *Vid.* Aufkin *ad* Laurent. *cap.* 27. *Et siquidem in melius hominum Reformationem nullam prorsus esse voluisset. Sicut impiorum nulla est Angelorum, nonne meritò fieret?*

(l) By this passage it appeares, that though you object Manichaisme, p. 51. to others, here is none so Manichaicall as your selfe, who doe maintaine the Prince of darknes to have obteined his principalities (such as it is) God not so much as *decreeing* to suffer it, *i. e. invito Deo*, which what is it but to set up (oh most horrible) the power of the Devill above Gods, & this is something worse then Manichaisme it selfe.

easilie be proved, nor do such assertions so much tend to the magnifying of the *precious* nature of *Christs sufferings*, of wch there can never be too much said, as they might tend to the disparagement of the *wisdome* and love of God, & lover of his blessed only innocent Son, in being so *prodigall* of so much blood, as his Sonne shed, for the bringing *Heb.* 2.10. of many sonnes onely unto glory, who were taken out but of one world (*m*). I find none of note to speake so, unlesse P. *Clement*, when he makes it a foundation for indulgences, unto that which Mr *T. P.* hath, p.41. about the sufficiency of one drop of blood, for purchasing redemption of ten thousand *Adams*, and ten thousand worlds of his posterity; and I find no orthodox Divine of note, to speak after this lavish and adventurous rate: onely I find in *Joh. Sleydan, Commentar. lib.* 1. *de statu Relig. fol.* 12. that when Cardinall *Cajetan* thought to choak *Luther* with a Popes Bull, he quotes against him for a foundation of indulgencies these words out of one of P. *Clements* extravagants. Belike even in the Church of *Rome*, these expressions are placed *inter Extravagantes*. *Ibi Clemens Pontifex tempus illud, uti vocant Jubilaei centesimo quóque anno præfinitum à Bonifacio octavo, redigit ad quinquagesimum, & de Christi servatoris beneficio locutus, una guttula sanguinis ipsius liberari potuisse genus humanum demonstrat: quum vero tantum sanguinis copiam profuderit, ut toto corpore, nihil esset in eo sani, nihil aspectu miserabilius, omne illud quod superfluum fuit, maxime thesauri loco reliquisse dicit, in usum Ecclesiæ: ac Divo Petro, qui sit cæli claviger, ut eum thesaurum in homines vere pœnitentes atque peccata sua confessos diffundant, & tanquam Oeconomi distribuant, &c.* In your ninth reason, set downe, p.41. though you love not to be counted a *Dictator*, you doe nothing but dictate, when as you say, 1. That the *reprobation of Angels* was not irrespective, contrary to the credit of the most part of the School-men (*n*). If

(*m*) Joh. Sleid. *Ep.* 21. *lib. ult. post. edit.*

(n). If by *reprobation* you understand *Gods decree of permitting them to fall*, or of not bestowing the *grace of confirmation* upon them, by which the good Angels were preserved from falling. 2. When you say that the *sublapsarians*, who place the object of prædestination *in massa corruptâ*, must needs grant, &c. the Scriptures being more *vocall* about mans *reprobation*, and lesse about Angels. And so, they be much more busie in directing how men may get out of the misery into which wicked Angels have helpt to bring them, then *sub quo signo formali*, Angels were considered in their reprobation. 3. Like a stout *Champion* for the *sublapsarians* and your selfe, who are gone beyond *Massa corrupta*, as touching originall sinne onely, (the way of the otherwise *orthodox sublapsarians*) to the presupposing of *perseverance* in all sorts of actuall sins *to the last gasp*, before all peremptorie *reprobation*; you should have tried your strength in answering the two arguments, with which Dr *Twisse* shuts up the Chapter which you quote, and by which he proves, that it is both impossible and absurd, that the prævision of Apostacie in the Angels, should be the cause of their *reprobation*, the very pillar of your argument, which you prove not but beg: But had you attempted this, you would have found how much easier it is for you to laugh at, or nibble at Dr *Twisse*, then in plaine field to have put him to the foile. Your *tenth reason from absurdity*, p. 41, 42. Sect. 31. hath nothing in it from the instance of *Dives*, which I have not elsewhere answered fully in my first papers, yea, in these, and without prejudice to any thing I doe or have mainteined; your whole Argument about *Dives* might be granted, and yet you be never the nearer to the proofe of *conditionall reprobation*; for what you say about Gods *end in damnation*, you have been told that Gods end is not the creatures *damnation*, but his own glory in his just *condemnation*: As for your *diabolicall* and *unhallowed inference*, with which you are so perverse, the best answer

(n) Jansen. *lib. 8. de Hæresi Pelag. cap. 10. Vid* River. *ex* Aquin. *disp. 3. sect. 3.* And how this doubtfull point was even to eagle-eyed *Austin*, may be seen by his doubtfull discourses about it, in severall parts of his workes, *Aug. de Civit. Dei, lib. 12 cap 9 & lib. 11. cap. 13. lib de correp. & grat. cap. 10.* where all along he disputes, that some Angels had more grace freely given them, then others, who afterwards fell, because some knew that they should never fall from their happinesse, others did not.

swer

swer would be silence(o) or that of the Apostle, *O man, who art thou who replyest against God*; yet the answer will be easie enough, 1. When you shall have produced your dispensation, for waving the rule of obedience set by God himselfe, *Deut.29.29.* which sure is by a *practitioner* to be known, not after his work is done, but before he goes about it, *Isa.8.20.* 2 When you shall bee able to shew how any one particular person can know himselfe without all doubt to be a *reprobate.* 3. When you shall have cleared it, that it is no sinne in the Devils and the very damned in hell, who certainly know that they bee absolutely reprobated, to curse God and their King and to look *upwards*, *Isa* 8.21. untill this time, I think you have a thousand times more need to repent, for your *Atheisticall Lucianizing*, and *Castalionizing*, (unto whom you are beholding for these flowers of your rhetorick) then we so much as to thinke what answer for to returne to your sporting with *Carpocrates* against us. *Every thing may well enough be absolutely ordeined by God,* (in the sense often explained) and yet not effected by him, forasmuch as sinne hath only a *privative* not a *positive entity*, and so hath a *deficient*, and not an *efficient* cause. God can ordaine nothing but good, and *ergo*, it is good in God to permit sinne, though it is not good for any sinner to commit it (p), *sinne and hell must bee exceeding good. Sin and hell are exceeding ill coupled together* by you. It is good *Judges* should set up *Gallowses* for thieves, and in that sense *gibbets* and *halters* are good (q), but felonie in a thief is naught, by which those good things are procured for him. To your second, p.43 you have been shewed before, that there is no contradiction betwixt Gods *revealed will* that *all should repent*, it belongs to them in duty to do so, and his *secret will*, that very few shall, *i.e.* that as *faith* and *repentance* are not performed by all, so it was not Gods *will* or *determinate* counsell to give it to all, but onely to his *Israel repentance unto life*, *Acts* 5.31. *Rom.*9.18. The *inference* which

(o) Augustin. *de bono perseverantiæ, lib.2. cap.14. Tu quis es homo qui respondeas Deo. Numquid ideo negandum est, quod apertum est, & quia comprehendi non potest quod occultum est, numquid inquam dicturi sumus quod ita esse perspiciamus, non ita esse quoniam cur ita sit non possumus invenire, cui subnectere placet instar commentarii in locum illum* Augustin. D.D. River. *disp. 5 de reprobat. Thes.29. Cum in scripturis certum habeamus discrimen electorum & reprobatorum ob ipso Deo ab æterno dispositum, si nihil aliud adversus blasphemas hasce obiquitias nobis superpeteret, quod reponeremus nec solvi illa possent quæ sunt obscura, non propterea negandæ sunt, quia sunt perspicua, sed Deo judiciis suis relictis quæ adversus ejus electores omnes suo tempore facile defensurus est. Sufficiet nobis illud, Rom. 9. Sic* Castalio *Dialog. lib.1.*

(p) Aug. *Enchirid. ad Laurent. cap.27. Melius judicavit de malis bona facere, quam mala nulla esse permittere.*

(q) Your own Boetius teacheth you this, *l.b 4. Habent impii, cum puniuntur, boni aliquid annexum pœnæ.*

which you make, that then, p. 43. *It is his will, that his will should not be done*, is no such great absurditie in the judgement of a far more learned, wise, holy man, then your selfe, even St *Austin* (r), if it bee but warilie explained, *viz.* of a *voluntary permissive will*, that his commandements be neglected, which is contrary to his *preceptive* will, though not contrary to his *permissive* will, which God never made the *rule* of any mans actings. And if your *spirit* and *stomack* serve you to denie this, then deny too, that our blessed Saviour, *Acts* 2. 23. was delivered up to death, by the *determinate counsell and foreknowledge of God*, and yet that those hands were wicked hands *which did crucifie and slay him*. Say that *Shimei*'s tongue was no *wicked tongue*, when he cursed the Lords annointed; or that *David* did tell a lie to shew his humilitie under the crosse, when he had said, *the Lord did bid him curse David*: And though much of what hath been said, may take off what you say next, that then *God hath one will which is the same with Devils*, (for which *diabolicall* argument, you are much beholding to your *Sebast. Castalio*, whose smooth Latine with some *inversion*, you have turned into smoother *English* (*f*), or if not so, one and the same *malus genius* did dictate one and the same thing to you both) and yet would the Devill be not a whit the lesse excusable, any more then that wicked sonne, (*qui ante diem patrios inquirit in annos*, *Ovid*:) is commendable, for desiring of the Fathers *death*, just at the same time when it fals out, and when God willed it *Psal.* 31. 15. *Job* 14. 5. 2. With all the *wit* and *craft* which you have, you will never be able to prove Gods will, and the Devils (according to us) to be one and the same, when as our Divines can easilie assigne many differences betwixt them in the *matter willed*, in the *end of the will*, in the manner of *executing* that will, unto all which particulars, I thought to have set downe something, but am forced to delay it till some other time. *Augustin. ad Laurent. cap.* 101. *Fieri potest*,

(r) *Enchirid.* 95. *Non aliquid fit nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo*, your own *Boëth. lib.* 4. *p.* 115. *edit.* 8.

(f) S. Cast. *Dialog. primo.*

ut hoc velit homo voluntate mala, quod Deus vult bona: velut si malus filius velit mori patrem, velit hoc etiam Deus, tantum interest quid velle homini quid Deo congruat, & ad quem finem quisq; referat voluntatem. And so by these wild and mad diabolicall consequences, you bring me to that, which *authore & præsente diabolo*, you will maintaine to follow from our opinions, and it is taken from the *Devils Pater noster*, p. 43. that when a *reprobate* saies his *Pater noster* (*thy will be done*) *he vehemently praies for his owne damnation.* Wherein I shal beseech the Reader to observe, that this is but the very same objection, which was objected against the doctrine of *Austin*, and therefore may be contented with the same answer which *Prosper* gives to it, *viz.* that those who are not to doe the will of God, *and yet pray that they may doe the will of God, are heard in that which is to be done by the will of God*, that the *imitators* of the Devill may be judged with the Devill, for *those who have despised his inviting will, shall feel his revenging will* (t). 2. You are a marvellous *ignaro* in the opinions of your adversaries, if you beleeve that they can thinke any other *prayers* would be well pleasing to God, then such as are agreeable to his word, then such as are put *up in faith by the spirit*, &c. If you think otherwise, you will as soon prove it from their writings, as Dr *Jackson* shall, from any true Philosophie, prove his *vigorous rest*, or Dr *Hammond* the great, that *δεισιδαιμονία*, or *superstition* in scripture, is taken in a *good sense*. 3. Whether, if according to our principles, any individuall person here in this life, could be certaine that hee were an *absolute reprobate* by Gods *predetermination*, or according to you, *absolutely foreknowne* by God to be a *reprobate*? (unlesse you maintein Gods præscience to be as well *conditionall, as his predetermination*) he were bound to say the Lords prayer, or no, I will not dispute; but I may say that *Austin* somewhere hath it, that if the Church were but as certaine who are *reprobate*, as it is certeine that *Judas* is gone

(t) Prosper *ad objecti. Vincent. 16 p. 345. edit Lovan.* in oft Vnto what I have engl shed, mark that to the L tine, which ushers it in. *Illud (n 8) contra se petunt quod divinæ voluntatis esse non dubium est, ut scilicet cum venerit filius hominis in majestate sua & sederit super thronum gloriæ suæ, congregentur ante eum omnes gentes, & separet eos ab invicem, alios ad dextram, alios sinistram, & audiant eum dextris dicentem, venite benedicti patris mei, possidete regnum vobis paratum à constitutione mundi, audientes sinistri, discedite à me maledicti in ignem æternum, &c.*

gone to his owne place, *Aug. tam pro illis non oraret, quam non pro Juda vel damnatis ipsis.* 4. You tell me newes, that when *reprobates* say their *Pater noster*, *they pray vehemently*; I would hope that those whom you do commend unto me for the *power of Godlinesse*, without any affected *forme*, say their *Pater noster* (*u*) after another guess-fashion. Sure I know, that true vehemency or *zeale* of spirit, is a *fruit* of *faith*, and of the *Spirit*, and so not belonging to *reprobates*, *Tit.* 1. 1, 5. How fallely and wickedly soever you object the *Devils Pater noster*, whereby a man is bound to pray for his owne *damnation*, I am sure that *Austin* of old against the Pelagians, who denied the *speciall grace* of God, by which it is given the elect to doe, and to will according to Gods own will and pleasure, tels them that they doe but flout God in their praiers, when they pray to God to bestow that upon them, which is in their own power to bestow upon themselves (*x*). And the like may be said of your praiers, though as one of your *first Uncorrected* Copies tels me, you say them in a Chappell, p. 11. And I doubt not, but you judge too, the prayers to be the *holier* for the *Chappels* sake, or else you hold not with your St *Andrewes*, commended for such, by your p. 41. (*y*), for there is nothing so manifest, as that by what you there say p. 11. about mans *concurrence* in his *first conversion*, (for about that you should know, that the dispute lies betwixt you and your adversaries, the *Arminians*) and by the *bright similitude*, by which in this *Correct Copy* taken from the eie-lid, p. 63. wherewith you illustrate your assertion, that you must *hold*, that it is more *from man then God*, that any is illuminated or converted; this then forceth me to conclude with that excellent Poet, *Buchanan*.

Psal. 36. 1. *Ut extra flammis mille sacrificiis cremet,*
Os sanctiores faxit ingemiscens preces,
Aruspex domis largus accumulet tuis,
Non facies tamen, ut te reum esse putem.

As for what you close up this *wordy Section* withall, that

(*u*) I believe indeed, in them it is a formless thing, even *rudis indigestaq; moles*, *Jam* 5. 16.

(*x*) Augustinum *de natura & grat. cap.* 18. *Quid stultius quam orare ut facias quod in potestate habeas? Idem ad* Vitalem, *Epist.* 107. *Prorsus non oramus Deum; sed orare nos fingimus, si nos ipsos non illum credimus facere quod oramus. Rursus Labia dolosa si in hominum quibuscunq; sermonibus sunt, saltem in orationibus non sunt; Absit, ut quod facere Deum rogamus oribus & vocibus nostris, eum facere negamus cordibus nostris, & quod est gravius ad alios etiam decipiendos non taceamus, disputationibus nostris & dum volumus apud homines defendere liberum arbitrium, apud Deum perdamus orationis auxilium.*

(*y*) A man so deeply in love with templary Relative holinesse of materiall Churches, even in the daies of the Gospell, as that Reverend Mr *Mead* told me above 20. yeares since, that the sight of the Chappels of B. *Andrewes* and his devotion about them, put him first upon the study of the *holinesse of Churches*, which afterwards little to the credit of his other opinions, he wrote so much for.

that *Prosper* in behalfe of himselfe and *Master*, cals the sequels of that opinion which hee disowns, most sottish *blasphemies*, and not *onely prodigious, but divelish lies*; you have very finely passed a censure upon most of your *Pamphlet*, to be sure upon all the *ugly sequels* which you would fasten upon *Calvins doctrine*, or those who follow him. For he and they, do as strenuously as ever *Austin* or *Prosper*, disallow all such sequels as you would fasten upon them, any way to follow from *absolute predestination*, as they state it in their owne writings, and not as you to make them odious, have all along represented them in this your Pamphlet; wherein you deale as disingenuously with them, as the worst of Papists (your good friends in the doctrines vented in this your book) did with *John Huss* at *Constance*, when they set upon him an hatfull of *painted Devils*, to signifie how *diabolicall* his opinions were. For although in the *diabolicall Index* which you draw up, p. 11. there be some of their words snatched from their meaning, as the *Massilian Vincentius* did snatch many from the very text of *Austin*. (as is most plaine) Your Index may justly be stiled the *Devils Inventory*, *Qui colit, Deos ille facit*.

Meus est quem recitas O fidentine libellus;
Ast male dum recitas, incipit esse tuus.

They no more maintain *God to be author of sinne*, nor to damn men without any intuition of sin, (as you lay to their charge, most petulantlie and slanderously) then *Austin* did the most of things objected by *Vincentius*.

Sect. 32. p. 43, 44. &c.

IF that be true which you say, that these latter *citations* are but to the same purpose with your *former*, for the proofe of that second inference, which is, p. 46. *That sinne is properly the cause of its punishment*, or as you

You have it, p. 32. *That every reprobate is predeterminated to eternall punishment*, not by Gods *irrespective*, but *conditionall decree*. If you will cast upon this latter some graines of salt, I think I have sufficiently cleared it, that you will bring them in to no purpose, unlesse it were to flourish with them against Sir *N. N.* whom you prosecute with a *Vatinian*, or *Anticalvinisticall* hatred. But 2. Because at first dash of this Section, where you say you will *first* (marke that this first hath never a second to be his second) *set down the confession of Mr Calvin*, you would faine make the world beleeve, that Mr *Calvin* (who as I (z) remember somewhere, professeth, that if he were to bring in a full confession of his faith about *predestination*, he would not wish to set downe in other words or senses, then *Austin* up and downe hath done) is a great *separatist* (a) from *Austin*, in the point of *absolute predestination*; and that as you are not ashamed to brag, p. 33. that *Austin* speaks as plainlie and fully in your behalfe, as any man, *that can be bribed to be an advocate or a witnesse*, I shall be forced to discover, how *frontlesse* you are in this assertion; and that by abusing and *wresting Austins* writings as you doe, what ever you pretend to the contrarie, you have (were it not for the *shame of the world* and *speech of people*, even of very many in the *Roman Catholique Church*,) as good a minde to spurn at *Austins* writings, as ever we have found you hitherto to have done at *Calvins*. And before I cleare this, let me in reference to this Section, 1. Observe, that the *Antients* and *Austin*, and most of the *senior Schoolmen*, speaking of *divine præscience*, understand it not of a meer *notionall* and *theoricall præscience*, opposed to *predetermination*, (such as Mr *T. P.* mainteins) but of a *practicall*, which never is, nor can be without some kinde of *predetermination* (b). They speak of it as the Scripture doth, *Rom.* 8. 29. *Acts* 15. 2 *Tim.* 2. 19. 2. That neither in the Ancients, nor so much as in *Austins* time, but long after were the questions of *predestination*

(z) Calv. *de Ætern. prædest. Si ex* Augustino, *integrum volumen contexere libeat lectoribus ostendere promptum esset, mihi non nisi ejus verbis ejus esse.*

(a) And how much soever upon this occasiō you undervalue that one more modern; hee is no other then *Laurentius Valla*, a man of no mean note in the world, about the time of the first *Reformation*; who therefore too, since you are become a *Lutheran*, p. 16. should be the more respected by you, because hee is highly commended by *Luther*, *Job. Sleidan*, *ad Ann.* 1520. *in ejus scriptis multo cum fructu versari.*

(b) See D. *Davenant* about this animadversion, p. 60. & *alibi*. This is plaine by *Austins* definition of prædestination, which hee proves to have been antiently received, *de bono perseveran. l. b. cap* 17. 2. *In sua quæ falli mutarique non potest præscientia, opera sua futura disponere, id omnino, nec aliud quicquam est prædestinare, cap.* 17. *perlegatur totum.* And this answers to your two first passages out of *Prosper*, *Austins* scholler. As for what you have out of *Hieronym.* p. 45. and as for the third passage out of him, that *no man is created to the end that hee may perish*; either none of ours speake so, or else they add some mollifying interpretation.

tion

tion disputed upon, betwixt the parties, in the termes now used, whether *absolute, unconditionall, respective,* or *conditionall.* 1. They contented themselves to maintaine, that *nec electio, nec reprobatio,* was in *potestate electi vel reprobati, sed eligentis, vel reprobantis,* contrary to what our opposites in their *conditionall* decrees mainteine. 2. That neither the number of the *elect* or *reprobate,* could be decreased or increased, *August. de corrept. & grat.* 13. *Prosper de vocat. lib.* 2. *cap.* 20. 3. That the elect obteined all their graces by which they are saved, by vertue of their *predestination* or *election.* 4. That the dispensation of salvation or damnation, were regulated by Gods *infallible, certeine,* mercifull or just decrees. Who ever in these or the like particulars, agree with the Scripture, with the *Ancients* and with *Austin,* I dare be bold to say, shall agree with *Calvin,* as well as with the truth; and I durst undertake in the behalfe of any sober Calvinist, so called, he shall not upon the first point of *predestination,* canvassed betwixt us and the *Arminians,* be much quarrelled at. As for what you bring out of *Calvins Instit. lib.* 3. *cap.* 23. 1. It is possible that *Calvin* might commit some *sphalma* against the first observation, as, *aliquando bonus dormitat Homerus.* πολλὰ παίομεν ἅπαντες, *Jacob.* 1. 2. 2. But as for the matter of what he saith, he speakes nothing but what *Tertullian,* (c) *Austin,* (d) and I cannot tell how many Schoolmen (e) had done. That full little reason you had to gird at him, for having but one more *modern* on his side, who yet was no Sr *N. N.* when as your self poor man, have none but one Dr (of any considerable note in the Church of England) St *Anarew* on your side, if at least that writing, which you quote for you, be his: of which more when we come to p. 47. Sect. 33. In setting in the forefront of your citations, *August. ad Simplicium. lib.* 1. *Quæst.* 2. you discover, shall I say your *simplicity,* yea, (give me leave upon this occasion to deal plainlie with you) impudence. 1. I find this to be a place in which many

(c) Quoted before.

(d) See the passages in stead of many more, quoted out of his book, *de bono perseverantiæ,* quoted not long since.

(e) If you understand *Calvin* and them, not of Gods efficacious wil, by which he would work or force *Adam* to fal, but permit and order the fall, and then see, for School men before, agreeing to what one hath, viz. *Vasquez in* 1 2. *Quæst.* 23. *disput.* 132. *cap.* 9. *disp.* 133. *cap.* 1. *Negare non possumus ex voluntate sola Dei constitutum fuisse ut gratia originalis traduceretur in posteros, si Adamus in gratia perseveraret, & amitteretur, si peccaret.*

many Jesuites, and many Arminians triumph exceedinglie (*f*). 2. That when orthodoxe Divines have met with it, they have about it been divided in their interpretations. And some have done it more dexteriouslie then other some (*g*). 3. You had small reason to prefer this saying of his, out of a writing of *Austins*, as most think, (to be sure as (*h*) *Bellarmine*) when *Austin* was but a *Presbyter*, and the *Pelagians* but young *sucklings* in their opposition. 4. You cite a broken passage, as any body may see, who will but look round about the words which you quote, where *Austin* rather quæries and disputes, than determines, as appeares by the many *Ans* and *utrums* both before and after. No sooner had hee produced the words which you quote, but he fals to a dispute, rather *contra* then *pro*, to what you set downe. 5. *Austin* himselfe doth most solemplie revoke and retract it (*i*). He puts himselfe upon *pennance* for what you doe so magnifie (*k*). And indeed it was high time for *Austin* to call it in, not onely, 1. Because it came from him, but very doubtfully. 2. And because, as I could shew at large, he had in the very question proposed to him, two divers times knocked that saying in the head by his own *maximes* and *positions*, but especially by that most apt and pithy *illustration* of his, taken from *fire* and a *bowle*; *the one burnes not that it may become hot, but because it is so, non enim ut ferveat, calefacit ignis, sed quia fervet. Nor doth the bowle run that it may become round, but because it is so, nec ideo bene currit rota ut rotunda sit, sed quia rotunda est*, and hee applies it as well, for saith he in the *Apodosis*, *sic nemo propterea bene operatur ut accipiat gratiam, sed quia accepit*; but much more justly. 3. did he retract it because it was even literally the Pelagian, and the after Massilian glosse, (*l*) and with which, (as somewhere I have read, & that not long since, though I forgot to set down the place) the Pelagians or the Massilians twitted him (*m*). Thus farre then you have not much credited

(*f*) N. Grevinchov. *contra* Ames.

(*g*) *Dr* Twisse *l.* 1. *p.* 2. *p.* 217. *Dr* Ames *Rescript. p.* 216, 217. *edit.* 1. 2.

(*h*) Bellarm. *l* 2. *de grat & lib. de arbitrio.* (*i*) Aug. *lib.* 1 *Retractat cap.* 23. *Ad hoc perduxi ratiocinat. ut dicerem, non ergo elegit Deus, opera cujusquã in præscientia, &c. nondum diligentius quæsiveram nec adhuc invenerãm qualis sit electio gratiæ: De qua idem Apostolus dicit. Reliquæ per electionem gratiæ salvæ factæ sunt.*

(*k*) Jansenius *l.* 3 *de Hæres. Pelag. cap.* 10. *Nam & Pelagius per Esau & Jacob, in cap* 9. *ad Rom.* 13. *Eos prophetari docet qui futuri erant ex operibus boni & mali, & ex ipsis operibus aut odium Dei habere, aut misericordiam.*

(*l*) Prosper *ad* Augustin. *de Massilienſ. penè omnium par invenitur & una sententia qua propositum & prædestinationem secundũ præscientiam receperunt, ut eos præscivit vel prædestinaverit, vel proposuerit eligere, qui fuerant credituri.*

(*m*) I think it be in *Prosp. ad Augst.* or in *Hilar. ad eundem.*

Austin, or your selfe, by quoting of him, you are but a *Simplician* in quoting of *Austin*: I but you will prove your selfe a right *Augustinian* in what you quote next out of his *Enchirid. ad Laurent. cap. 98.* And indeed you will, when as a *Pelagian* objection produced by *Pelagius* himselfe, shall among *Austins* friends and admirers (*n*), passe for one of his opinions, though he doe most solemnly confute it in the Chapter quoted by you, and in some part of the next, as any body may see, who hath but will and skill to turne to the place. Oh, what a hard Student you are in *Austin!* Oh how you love him! I now wonder not at your preferring *Grotius* before him. I shall not need to say any thing more to any other Authors quoted in this Section, but may securely refer to what I have delivered before, and wish you to study your *Vossius* better, that you may not shame your self too too bad in quoting of *Austin*: And let me beseech the Readers to take heed how they confide too much in you, as on a man they may build upon in your quotations, for you have many a slie trick with you; onely for old acquaintance sake, take a word or two about what you have, out of my old reverend friend, Dr *Twisse*, I perceive you love to be

(*n*) The objection is plain in the words that you repeat, and then followes *Austins* answer presently thus: *Qua in re si futura opera, vel bona hujus, vel mala illius, quæ Deus utiq; præsciebat vellet intelligi, nequaquam diceret non ex operibus, sed diceret futuris operibus, eoq; modo istam solveret quæstionem: imò nullam quam solvi opus esset faceret quæstionem, &c.* And so I pray you read on, and from a popish Bishop, (yet whose books have been condemned by the last Pope) read with patience that check due unto you for your careless, if not worse quoting of *Austin. August. Jansen. Tom. 2. lib de grat. primi hominis, p. 135. Pro Augustini assertionibus, nonnunquam Pelagii pronuntiata capiunt pro decisionibus disputationes Augustini.* And no wonder they upbraid him with it, for he wrote it before he was fully setled in it; that faith was the gift of God, *lib. 1. retractat. cap. 23. Profecto non dicerem si jam scirem etiam ipsam fidem inter Dei munera reperiri, quæ dantur in eodem spiritu.* Yea, your learned and beloved *Vossius* doth acknowledge *Austin* to have revoked all such sayings, as you and others use to quote out of him about præscience, and that *Vossius* is of no other minde then *Austin*, in matters of prædestination; for his own opinion, see him in his *de historicis lat. lib. 2. cap. 17.* of *Austins* opinion, *lib 7. histor. Pelag. p. 635. Augustinus rejectâ hac opinione (viz. de fide & pietate præviſa) existimabat Apostolum loqui de quorundam electione ad vitam, aliorum item præteritione, non habita in his vel in illis ratione sive bonorum, sive etiam malorum quæ personalia forent.*

be nibling at such Authors, as *laborious, honest, Piscator*, as liking in these points, better those things which come *sub Annulo Piscatoris*, from the *Trans-Alpine* Prelate, then such as come from *Hannaw* (o), or any other reformed Protestant Coast. 2. If that be true as it is, which you quote out of Dr *Twisse*, the more shame for you to represent him in your *mistaken uncharitable Index*, p. 9. 10. as one mainteining *God to be the Author of sinne*, or as mainteining *God to damn men without any respect to sinne*. If you can blush, I am sure there is reason enough for you so to do; if not, the Lord I beseech him free you from an adulterous forehead at last, *rubor est virtutis color*.

(o) Yet I take not my selfe to be tyed to hold all for truth which *Piscator* hath about the order of Gods decrees. But I think there is no reason to bespatter him and other Protestant Authors so frequently, as Mr *T. P.* doth.

Sect. 35. p. 46, 47.

HEre you do nothing else but 1. Bring us in a list of of your *gets* and *conquests*, of your *demonstrations*, and ὅπερ ἔδει δεῖξαι, p. 47. all your *geese* are *swans*. I trust every discerning body by this time, doth see, that what you have got, you may well put in your *eyes and see never the worse*. 2. You jeer us, who your selfe be a man made up of flouts (especially when you play upon *Calvin*) when you tell us of an excuse you have made for beeing *orthodox*, as if any malignant evill *eyed neighbour* of yours, would have envied you that honour (p). It concernes you far more to cry *peccavi* for bespattering of far more fairer names then your own is like to be in hast, for your confounding in your demonstration here, p. 47. and every where else, the *motives* to the *execution of a decree of God, which is* according to his decree, and the motives to the decree it selfe, as it is *actus immanens in Deo*, even whilst you your selfe are forced to confesse, p. 51. that there is neither *prius nor posterius in Gods simple act of willing*. 3. If much more fitly you would have called, p. 33. not Gods *promises and threats*, the

(p) I do not perceive that you make any hast to bee honoured with orthodoxy, who have retracted it, or called it in, p. 48. by a *conversion*, which I think hath made you almost as good a convert as the fellow, who cals himselfe *mutatus Polemo, heu quantum mutatus ab illo. Totus orbis exercet Histrioniam*.

Austin, or your selfe, by quoting of him, you are but a *Simplician* in quoting of *Austin*: I but you will prove your selfe a right *Augustinian* in what you quote next out of his *Enchirid. ad Laurent. cap.* 98. And indeed you will, when as a *Pelagian* objection produced by *Pelagius* himselfe, shall among *Austins* friends and admirers (*n*), passe for one of his opinions, though he

(*n*) The objection is plain in the words that you repeat, and then followes *Austins* answer presently thus: *Qua in re si futura opera, vel bona hujus, vel mala illius, quæ Deus utiq; præsciebat vellet intelligi, nequaquam diceret non ex operibus, sed diceret futuris operibus, eoq; modo istam solveret quæstionem: imò nullam quam solvi opus esset faceret quæstionem, &c.* And so I pray you read on, and from a popish Bishop, (yet whose books have been condemned by the last Pope) read with patience that check due unto you for your careleſſe, if not worse quoting of *Austin. August. Jansen. Tom. 2. lib de grat. primi hominis, p.* 135. *Pro Augustini assertionibus, nonnunquam Pelagii pronuntiata capiunt pro decisionibus disputationes Augustini.* And no wonder they upbraid him with it, for he wrote it before he was fully setled in it; that faith was the gift of God, *lib.* 1. *retractat. cap.* 23. *Profecto non dicerem si jam scirem etiam ipsam fidem inter Dei munera reperiri, quæ dantur in eodem spiritu.* Yea, your learned and beloved *Vossius* doth acknowledge *Austin* to have revoked all such sayings, as you and others use to quote out of him about præscience, and that *Vossius* is of no other minde then *Austin*, in matters of prædestination; for his own opinion, see him in his *de historicis lat. lib.* 2. *cap.* 17. of *Austins* opinion, *lib* 7. *histor. Pelag. p.* 635. *Augustinus rejectâ hac opinione (viz. de fide & pietate præviſa) existimabat Apostolum loqui de quorundam electione ad vitam, aliorum item præteritione, non habita in his vel in illis ratione sive bonorum, sive etiam malorum quæ personalia forent.*

doe most solemnly confute it in the Chapter quoted by you, and in some part of the next, as any body may see, who hath but will and skill to turne to the place. Oh, what a hard Student you are in *Austin!* Oh how you love him! I now wonder not at your preferring *Grotius* before him. I shall not need to say any thing more to any other Authors quoted in this Section, but may securely refer to what I have delivered before, and wish you to study your *Vossius* better, that you may not shame your self too too bad in quoting of *Austin*: And let me beseech the Readers to take heed how they confide too much in you, as on a man they may build upon in your quotations, for you have many a slie trick with you; onely for old acquaintance sake, take a word or two about what you have, out of my old reverend friend, Dr *Twisse*, I perceive you love to be

be nibling at such Authors, as *laborious, honest, Piscator*, as liking in these points, better those things which come *sub Annulo Piscatoris*, from the *Trans-Alpine* Prelate, then such as come from *Hannaw* (o), or any other reformed Protestant Coast. 2. If that be true as it is, which you quote out of Dr *Twisse*, the more shame for you to represent him in your *mistaken uncharitable Index*, p. 9. 10. as one mainteining *God to be the Author of sinne*, or as mainteining *God to damn men without any respect to sinne*. If you can blush, I am sure there is reason enough for you so to do; if not, the Lord I beseech him free you from an adulterous forehead at last, *ruber est virtutis color*.

(o) Yet I take not my selfe to be tyed to hold all for truth which *Piscator* hath about the order of Gods decrees. But I think there is no reason to bespatter him and other Protestant Authors so frequently, as Mr *T. P.* doth.

Sect. 35. p. 46, 47.

HEre you do nothing else but 1. Bring us in a list of of your *gets* and *conquests*, of your *demonstrations*, and ὅτερ ἔδει δεῖξαι, p. 47. all your *geese* are *swans*. I trust every discerning body by this time, doth see, that what you have got, you may well put in your *eyes and see never the worse*. 2. You jeer us, who your selfe be a man made up of flouts (especially when you play upon *Calvin*) when you tell us of an excuse you have made for beeing *orthodox*, as if any malignant evill *eyed neighbour* of yours, would have envied you that honour (p). It concernes you far more to cry *peccavi* for bespattering of far more fairer names then your own is like to be in hast, for your confounding in your demonstration here, p. 47. and every where else, the *motives* to the *execution of a decree of God, which is* according to his decree, and the motives to the decree it selfe, as it is *actus immanens in Deo*, even whilst you your selfe are forced to confesse, p. 51. that there is neither *prius nor posterius in Gods simple act of willing*. 3. If much more fitly you would have called, p. 33. not Gods *promises and threats*, the

(p) I do not perceive that you make any hast to bee honoured with orthodoxy, who have retracted it, or called it in, p. 48. by a *conversion*, which I think hath made you almost as good a convert as the fellow, who cals himselfe *mutatus Polemo, heu quantum mutatus ab illo. Totus orbis exercet Histrioniam*.

copies and *transcripts* of his eternall and *imperveſtigable decrees*, which cannot be ſo but in part, but rather have much more called *Gods* works done in time ſo; which are much more *fitly* and *fully* by divines, called *ſpecula prædeſtinationis* (q); and that you would but have granted what even Mr *J. Goodwin* doth confeſs, that nothing fals out in time, but what God hath decreed before all time, *viz.* either to do, or voluntarilie, and not againſt his will to ſuffer to be done, you would not then throughout your book, have been ſo much miſ-lead your ſelfe, or have been an *ignis fatuus* to all your Readers. For then, *ex.gr.* from Gods permitting and *ordering Adams firſt fall* in time, you would have concluded that God did decree to permit his fall before the *prævision* of it. 2. From Gods effectuall calling of ſome onelie in time, according to purpoſe, *Rom.* 8. 28. not a whit better, yea, oftentimes worſe then thoſe who are not vouchſafed ſuch a call, you would have concluded with the Apoſtle, *Rom.* 9. 11. that God decrees *to give grace to whom he will, and whom he will he hardens*, *Rom.* 9. 18. 3. That becauſe Chriſt doth not in time promiſcuouſlie ſave al, *ergo*, God did not decree that he ſhould promiſcuouſlie *dye for all*. 4. That becauſe many who doe enjoy the ſame *externall*, yea, the ſame *internall* common means of grace, do yet not attaine to the ſame ſpeciall graces of *faith*, *repentance*, &c. that God did decree therefore otherwiſe to work upon theſe latter, by ſomewhat a more *efficacious* work, then he puts forth towards the former. 5. That becauſe the faith of the elect of God is upheld, *Tit.* 1. 1. by *the mighty power of God unto ſalvation*, 1 *Pet.* 1. 5. when as the temporarie faith of others is not, that therefore the faith of the *former* is of another kind, then the faith of the *latter*, and that all thoſe who have true juſtifying faith, ſhall by vertue of Gods decree, perſevere to the end. But if this had been done by you, what uſe would there have been of your *Uncorrect*, or even your *Correct* Copie?

(q) *Vide Theologos Embdanos & Naſſovicos in Synod Dordrac. circa primum articulum de prædeſtinatione.*

Sect.

§. 36. p. 47.

WE have words againe, and nothing but words, as if you would have me ſay of you, as the fellow ſaid of his *Nightingale, voxes & praterea nihil.* 1. You put us in hopes after all your quarrellings and wranglings of a *compoſition and reconcilement* with you, about *ſwallowing* the word *neceſſity*, whereas I ſuppoſe, were the Church in *ſtatu quo prius*, it would expect a *recantation* and *abjuration* from you, before it would admit you to *compoſition*: you were to ſatisfie for *wongs* done to your *mother*, and choice *ſonnes*, nay, *Reverend Fathers* in Chriſt, before it would ſo much as treat with you upon *Articles* of compoſition. 2. You needed not at all to have ſtumbled at the word *neceſſity*, applied to Gods decrees, unleſſe you had been, 1. diſpoſed to quarrell with Scripture expreſſions, *Mat.* 18 7. 1 *Cor.* 11. 19. 2. With the expreſſions of witneſſes of all ſorts (*r*). 3. If you had not been ſet upon confounding *neceſſity*, with *neceſſitation*, *neceſſitatem infallibilitatis*, with *neceſſitatem coactionis*. 4. If without infringment of mans *liberty*, you would have but allowed that to the *previous determination* of Gods will, in determining mans *free will*, which all allow to man himſelfe; he, but a meer creature, ſpoiles not his owne libertie, by determining it to one, *Quicquid eſt, vel agit, neceſſario eſt, vel agit, quando eſt, vel agit.* And yet if God do ſo by his *decree*, he overturns mans *liberty* forſooth. 3. You give us little hopes that you will keep your *compoſition Articles*, when you have made them; becauſe throughout all your *Boethian* diſcourſe, Sect. 39. from p. 48. to the end of the Chapter, and eſpeciallie in your inſtance about *neceſſarily going to London*, p 62. (*ſ*) you breake all againe, and are *fadi fragus*. But I ſhould remember that p. 7. and 8. you put in earlie *cautions* for *contradictions*. 2. You diſcover your intolerable partialitie, in *degrading*, and what lies

(*r*) Among whom, ſuch or the like expreſſions are frequent. *Nemo poteſt corrigere, quem Deus deſpexerit.* Ruiz. *de ſcient. diſp.* 66. *Sect* 1. *p.* 634. *Cogenti cupiditati bona voluntate reſiſtere non poteſt. Idem de perfect. Juſt. reſp.* 5. *de Pharaone, obtemperare Deo non potuit: Ratio eſt, quia infallibilitas actus eſt aliqua impotentia omittendi, & infallibilitas amittendi, eſt aliqua impotentia, operandi talem actum. De ſcient. Dei diſp.* 5, 6.

(*ſ*) Where you renounce the received diſtinction, of a neceſſity of *coaction*, and *infallibility*; and if you allow of neither, what ſhall we get by the wideneſſe of your ſwallow, in taking down the word neceſſity; or what third one will you deviſe? The ſame may be ſaid to what you have, *ad Nauſeam*, p. 60, 61, &c.

in your power, *unsainting* Dr *Whitaker*, (a knowne Regius Dr, πολλῶν ἀνλάξτος ἄλλων, before Mr *T. P.* could either *pipe* or *peep*, or be known by the letters, *T. P.*) whilst hee must onely bee stiled Mr *Whitaker*; and Dr *Andrewes* loaden with the epithites of *Learned, Reverend, Saintlike*: when as it is well known to the Christian Church, that Dr *Whit.* was before Dr *Andr.* in time, not a whit behind him in *solid learning*, and in all probabilitie, farre before him in *sanctity*. Had not Dr *Andrewes* in some other of his writings, discovered more of *learning* or sanctitie, then in that which you doe now the second time so highly commend, and every where so much follow, but especially, p. 56. where you order Gods decrees by the *Andrean order*, p. 70. where you affirme, as it were, out of *Pelagius* his mouth, as well as his, *That there must be a difference, before there can be an election*, and confirme this by a place out of *Augustine ad Simplic.* (produced as simplie by him, as by you) had he not (I say) got himself a better fame in the Church by some writings of good note, especiallie that of his *Catechisticall doctrine*, written by him, when as most think, that knew him, he was as much, if not more a *Saint*, then when B. of *Winchest.* Yet I would not have any mistake me, as if 1. Either I took it for granted, that that *whiffling* writing fathered upon him by *F. G.* was truly his, any more then *Fur Prædest.* at the taile of it, was a genuine sonne of his. Till this be proved further, I must charitablie have leave to bee a *Sceptick*: what can I tell, but the same *audacious Arminianizing* of *F. G.* might as well abuse Dr *Andrewes*, as in the very entrance of his preface, hee doth most sottishlie abuse Dr *Whitaker*, and after Dr *Whitgift*, the Reverend *Archbishop* himselfe. 2. Or as if I did mislike, what in the margine you quote out of him, which for substance is nothing, but what a thousand times over, all our owne writers, with whom you use to bee

so

so angry, say as well as he (t). 3. You complaine of some, who *censured you to hell*: who these some be, I cannot tell; if I could know them, I would surely chide them for *censuring another mans servant*, who stands or fals to his own Master. What, any so foule mouthed, as to censure, not only Mr *T. P's* foule opinions to hell, but his *fine* person too? What ever become of your Tenents, I shall ever pray for your person, that you may never *descend into the place of torments*, from whence there is no redemption; And I will allow you to pray the same praier for me, and never shend you for it.

(t) For a reason afore expressed, I must not wonder that you never commend any other Saints to us, but of his stampe; yea, worse, *Cassander*, *Grotius*, *Hofmeisterus*, knowne Papists.

Sect. 37. p. 48.

IN this you doe nothing, save, 1. Take back, what just now, Sect. 36. you had yielded, about the term *necessity*, in your composition Article, p. 47. *Quo teneam nodo?* &c. If Gods *præscience* (and you may as well say his *prædetermination* too) be constant and infallible, must it not in some sense, give *necessity*, though not coaction to all the events, which are the objects of them? (u) Yet that you may seem with reason to contradict your selfe, as well as us, you run out from Sect. 38. to the end of the Chapter, through six whole pages, into a wild *Asiatick digression*, wherein you doe nothing but *bewilder* your selfe and your Readers. 2. You who have so much reason, of thinking to correct your own errors, will needs be correcting the errours of the vulgar, & of vulgar Mr *Calvin* among them. *Tantum est tibi abs re tuâ otii aliena ut cures.* 3. We have a parcell of tender soft words from you, about the mistakes of men of *good parts*, and these wrapped up in a fine *Italian proverb*: Unto which I shall need to say no more, but that 1. It is not likely we should have had any mention of *good parts*, but that you would not have us think,

(u) Dr *Twisse* saith wel to Dr *Jackson*, p. 275. The authors of this opinion mainteine, that God by his decree, laieth contingency upō some things as well as necessity upon others. And that as he will have the fire to burne, the Sun to enlighten necessarily, so he will have Angels and men, produce their actions contingently and freely, &c.

thinke, that *elegant* and *ingenuous* Mr *T. P.* wanted *good parts*, whilst he was for the *absolute decree*, so that for any thing I know, you commend your selfe rather then any body else. 2. If the former mistake, and that of other men of *good parts*, were onely about a *philosophicall* notion, and that as you acknowledge, *bordering upon truth*: (for other then an *emplastrum philosophicum*, doe not you, your owne and other mens great Physitian apply to their sores, in all your *Boethian* discourse) then surely you were extremely to blame for ranking greater Divines and Philosophers, then your selfe, amongst *modest blasphemers*, for mistaking of themselves in a point of Philosophie. 3. Me thinks it suites very well, that an *Italian Roman discourse*, such as yours is turned to, since your conversion (as you call it) should be a little interlarded with some *Italian language*: *conveniunt rebus nomina, &c.* And truly I have been so wearied with writing against your *Uncorrected, and Corrected Copy*, that I could even have wished, that they had been both written in that language, the present language of the *Roman Beast*; for then would none of our plaine hearted English men, by your fine lines, have been betraied into *Roman doctrine*, or I have been well able to have answered you. 4. You doe but *antiquum obtinere*, in exagitating of *Calvins* opinion, as if it were his alone, *that Gods prescience (viz. prescientia visionis, quæ est rerum futurarum) is grounded upon his præordination.* Unto which pray take an answer for this time, (and I can see no reason, why it may not stand for a full answer to all your *Boethian* discourse) from Dr *Twisse*, who both *seriously* and *merrily*, writes thus to Dr *Jackson* for this opinion, which you do very *magisterially* censure, as an ill weed, which hath not only *Calvin* for the patron of it, and *Valla* alledged by him (that one more *modern*, with whom, p. 43. you upbraid *Calvin*) but *Scotus* also, the father of the *reals*, yea, and *Alvarus*

Thomist,

Thomist, a Sect of *School-Divines*, commonly opposite to the *Scotists*; yet herein professedlie concurring with *Scotus*, and avouching also *Aquinas* himselfe to bee of the same opinion. You had need therefore look well to your tackling in opposing such, who I tell you, were never reputed *Babies* (x). Yet I confesse they were but men, and may have their matches. Leave then your censures, and trust to your sword, and dint of arguments, and doe not think that words or phrases, or figures (much lesse imperious censures) will carry it: pray take this good counsell from that learned and venerable Dr, p. 277. in his answer to Dr *Jacksons* vanities, p. 277.

(x) Unto whom add *Ruiz. de prædest. & repr. disp. 2. S. 2. p. 19 &c. Omnibus hominib considerat is sub esse possibili, prius ratione, quam prædestinentur, aut reprobarentur, nulla fuit ratio discriminis, quæ potuerit divinam voluntatem movere, ut prædestinationem Judæ negaret, potiùs quam* Paulo. *Nulla scientia visionis, ultimo formaliterq; constituit reprobationem, sed potius, totam reprobationem supponit ex parte objecti.*

Sect. 38 to the end of the Chapter. p. 54.

SIR,

IT concerns mee, who have often promised my selfe and friends, not to swell into a volume or Tome against you, (who at first sight of your *Correct Copy*, did well hope, I might have been much briefer then I have proved) not to follow you as I have done, but too much hitherto, from Section to Section, and from word to word, (who yet by wording, am never like to get the better of it, against your *wordy* selfe). In reference therefore to what you bring in, from Sect. 38 p. 48. to the end of this Chapter; I will onely doe these three things: 1. Deliver in some observations, which relate to all your *Boethian Transcript*. 2. Because in your *preamble* to this discourse, you talke, p. 47. of *composition*, *charity*, and *reconcilement*, and that I bee some way certaine, that next to truth, I have reason to love *peace*, and truly do so, the *peace*, the *peace* of my *Mother* the *Church*, the *Mother* of *us* all, *Gal.* 4. 6. I never was of a *Spanish* temper, of whom of old it hath been observed, that they did, *Bella gerere solo pacis odio*. I hope my Motto shall ever be, *Nulla salus bello, pacem*

cem te poſcimus omnes. Oblato placuit componi fœdere bellum. I will therefore 2. Attempt to make ſome *compoſition Articles* for you, which if the next *generall Aſſembly* in Gods good time, legallie to be convened in *England*, (for which I pray, for which I doe long) ſhall be pleaſed to ratifie in your behalfe, I doubt not but they will doe you and the Church a better ſervice, then all the *Bulls* of *Licenſe*, which under the hand of any *Italian Seignior Con*, you may eaſily be able to procure, for your whole *Correct Copy*, as for the preſent it lies. 3. I will vindicate the paſſage of *Calvini*, againſt which, p 50. you do ſo inſolentlie inſult, like ſome *Maſſilian Gaul*. Of the Gauls it was obſerved of old, that *primi impetus gallorum* were *plus quàm virorum, ſecundi minus quàm mulierum.* And then as to the *gawdy flowers* of your Oratory, with which you do as you think, moſt triumphantlie conclude this Chapter, you ſhould pleaſure your ſelfe and fine friends with them. As to the firſt *obſervations*. 1. They have a rare turne of it, who chance to bee, or do but ſeem to be on your ſide, ſince your late *converſion* (as you call it) p. 48 *viz.* to *Pelagianiſme* and *Arminianiſme*, they ſhal not from you their Eloquent *Tertullus*, want for baies of commendation, *Boethius* ſhall be admirable, p. 48. He ſhall be a *moſt excellent Chriſtian, a profound Divine, a terrour to hereſie*, and a *Martyr to boot*, p. 51. Though as yet I can but learne that he was a *Chriſtian*, but cannot learne what Chriſtian books hee wrote, to the *terrour* of Hereticks, nor what he was *baniſht* for (which I think is the *Martyrdome* you ſpeake of) unleſſe as it appeares by what I collect from the *lib. 1. Conſolat. Philoſophiæ*, for ſome publike politick conteſts betwixt him and his fellow *Conſuls*, and that to mee makes him not a *Martyr*, as *John* the Divine was, *Rev. 1. 9.* who was relegated to the *Iſle* that is called *Patmos*, for the *word of God*, and for the teſtimonie of *Jeſus Chriſt*. If you can in this better *enlighten* me, you will doe me a reall courteſie, for which I will remaine

your

your *Debtor*: My ſcant librarie in this for the preſent, failes me, I am no way able to *divine* why you ſhould ſo much doat upon *Boethius*, but that you abound with ſo much φιλαυτία to your ſelfe, and thoſe who be like you, as indeed *Boethius* is in *Oratoriall*, *Muſicall*, *Poeticall*, & *Philoſophicall* tranſcendent ſtraines. 2. I cannot apprehend, whileſt you were on our ſide, and for the *abſolute decree*, that there was any thing of a *robuſtious*, ſound, theologicall ſtomack in you, when a meer *Philoſophicall*, and in many things *Chimæricall* diſcourſe, (ſee p. 95. 102. 99. 103. *edit. Lugdun. Batavor.* in *oct. An.* 1590. interlarded with the ſtrongeſt *Pelagianiſme*) about the abſolute and unpræjudiced freedome of mans will, p. 98. 119. 131. 144. (*manebit voluntatis integra atque abſoluta libertas*) beſticked too, which methinks you ſhould not like, with *Stoiciſme*, p. 55. about *fate* and *neceſſity*, p. 109, 110. *Ordo fatalis ex providentia ſimplicitate procedit*, p. 144. with *Platoniſme*, throughout his five books, which yet if it had pleaſed him, he might about *præſcience and predetermination*, have repreſented ſomewhat better then he did (*y*) with *contradiction* both to himſelfe and you, as any may perceive, if they will but peruſe that fifth book of his, (as I out of love to you, have peruſed all the five) and in which there is not a word *directly* nor *indirectly*, which gives us any the leaſt hint of his comforting of himſelfe in his greateſt diſtreſſe, in his Lord and Saviour Jeſus Chriſt, in his love, grace, promiſes, the only *Chriſtian* cordials. I ſay I ſtand amazed at it, that this *fifth booke* of his ſhould ſo enlighten *you*, p. 48. & work ſuch an admirable converſion in you, as you talk of very often. In this ſame you will not imitate *Auſtin*, whom you commend ſo highly for his *retractations*, p. 51. and whom you uſe to imitate the clean contrary way, by licking up againe, what he had caſt up, as we have ſeen in your ſimple doings about *Simplician*, p. 44. (he, when *Pelagius* at firſt ſet forth a meer Ethnick, Philoſophick garb for nature againſt grace) he then with all his might oppoled

(*y*) Indeed it cannot be denied, but the Platoniſts did ſo decipher their humane Ideas of divine decreeing, as Mr *T. P.* and Dr *Jackſon* had done before him. *Alcinous de doctr. Platonis. Sic fatum pronuntiat, ex ſententia Platonis; Quæcunque animæ talem vitam elegerit, & hujuſmodi quædam commiſerit, conſequenter talia patientur, &c. Libera ergo eſt anima & in ejus arbitrio, agere vel non agere, ponitur: quod autem ſequitur actionem, ab ipſo fato præfinitur*: yet by ſits *Plato* was of another mind See *Marſil. Ficin. de Theolog. Plat. c.* 13. *Deus naturarum omnium temperator, dum regit cuncta, ſingulas pro ſingulis regit naturas, &c.*

sed it with as much of *Christianity* and *Grace*, as in the daies of his *minority* hee was acquainted withall (z). And when *Pelagius* grew more craftie, and to decline Envy, dressed up Nature in a *Semi-Christian* dresse, as *Austin* grew stronger and stronger in grace, and in some sort to be of a tall stature in *Christianity*, so he opposed him more resolutely in the fulnesse of the might and *grace of Christ*. But you on the contrary, will not follow *Austin* so farre; but your *nè plus ultrà*, and *terminus ad quem*, was what he made his *terminus à quo*. Nay, by your *Boethius*, you would bring us back again to pure primitive *Pelagianism*, *aliàs Paganism*; and this you would call the *speciall* grace of Christ, p. 55. and dub your selfe a *convert*. If your friend now might but be allowed to give you *counsell*, your way to imitate *Austin* in his *retractations*, would be, against the next time of your *drudgery* (as you, p. 20. call it) to turne most of your five Chapters, into one *pœnitentiall* Chapter of *retractations*. My good brother, be not ashamed to doe what incomparable *Austin* did. 3. Your admirable *Boethius*, though in the discourse he seems to have manifest streins of *contradiction* both to himselfe and you, yet ever and anon, he doth not so crudely propose his judgement about *præscience* of things certainelie to become *future*, without all divine *previous determination* as you represent him, p. 124. *Quæ ille cuncta prospiciens, providentiæ cernit intuitus, & suis quaque meritis prædestinata disponit*, πάντα ἐφορᾷ καὶ πανσόφῳ προνοίᾳ, and when he is most himselfe, and comes to determine, p. 141. (a) hee seems but to say what no Christian orthodox soul, though much opposed by you, ever denied you yet, that all things by vertue of Gods *decree* and *præscience*, which are *necessary*, should fall out *necessarily*, and all *contingent* things *contingently*, and *free* things *freely*, without altering the nature of things or introducing violence and coaction. And if this be all you and he would have, you need not (as we have divers times seen) have made such a stirre about that which none

(z) *Vide fusè* Jansen. *per tot. lib. 5. de hæres. Pelag. in Augustino suo. August. serm. 11 de verb. Apost. c. 7. & in lib. de grat. & lib. arb. c. 13. & hoc Pelagiani ausi sunt dicere, gratiam esse naturam in qua sic creati sumus, ut habeamus mentem rationalem, qua intelligere valeamus, &c. Sed non est hæc gratia, quam commendat Apostolus, per fidem Jes. Christi, &c.*

(a) p. 123. *Licet definire casum esse inopinatum, & ex contingentib. causis, in his quæ ob aliquid geruntur eventum; concurrere verò & consistere causas, facit ordo ille, inevitabili connexione procedens, qui de providentiæ fonte descendens, cuncta suis locis, temporibusq; disponit.*

none denies. 4. You might have been the more ſhie of *Boethius*, not onely for oppoſing that maxime received in all Chriſtian Schools, denied no where, but in the *Jeſuiticall*, if it be interpreted of that which they call *Scientiam viſionis*. That *non ideo ſunt res futuræ, quiâ Deus præviderit, ſed è contrà*, p. 126, 127. *Futurition depends not on Gods præſcience, but præſcience upon futurition*: But alſo for the ſtarting up almoſt, as many objections againſt the *præſcience*, which he and you mainteine, p. 128. as you had belched out blaſphemies againſt the *prædetermination* which we maintaine: all which he doth allay but very weakly and ſorrily, as you may ſee, p. 144. in the very winding up of all his *Philoſophicall conſolations*. So that you had not need to be too bold with ſuch objections, as you with the *help* of *Boethius*, will as little be able to *conjure* down, when raiſed up againſt *præſcience*, as we can doe, when they are brought in againſt *prædetermination*. 5. Though for your greater credit, and honours ſake, you would ſeem to fetch your greateſt light p. 48. from *Boethius*, (however that light be but darkneſſe) yet (*b*) *Arminius*, *Epiſcopius*, *Nich. Grevinchovius*, and every *Triviall* ſcribling *Lad* belonging to the *Arminian School*, could have helped you to as much light, as there you (to uſe your own phraſe, p. 57.) *enlighten* your ſelfe withall. Nor it is likely when you were in our way (if you were ever in it) who are receded from it, 1 *John* 2. 19. you ſo bookiſh a man, could bee ignorant of this. 6. In the *ſtrength* of all your *Philoſophicall*, *Platonicall conſolation*, fetched from *Boethius*, your ſcope is and muſt be, (if you will oppoſe *Calvin*, or any orthodox perſon holding with him) from the 38. Section to the end of the Chapter, by heaps of *diſtinctions* hudled odly together, to mainteine, 1. That God hath rather a *poſt determination*, then a *prædetermination* of all future contingent things, yea (as I could enlarge in the proofe, if I were not tied to brevity) a *Poſtſcience*, then a *præſcience*: and then the ſum of

(*b*) Armin. *Reſp. ad Artic.* 5, 6, 7. *Quod verò res quæ reſpectu ſecundarum cauſarum contingenter ſit, neceſſariò fieri dicitur, reſpectu decreti divini, id non modò perperàm ſed & imperitè dicitur, vide* p. 115. And he inſtanceth in the Jewes crucifying of Chriſt. *Vide ſis Simon. Epiſcop. ad Job. Beverovic. &c.*

of what you ſtrive to prove, is but what Dr *Twiſſe*, told Dr *Jackſon* he laboured to make out; if you ſpeake to purpoſe in this, and that by way of oppoſition, your meaning muſt be this: *God doth not firſt decree them, and afterwards foreknow them (viz. future contingent things.) but rather he firſt foreknowes them, and then decrees them*, which is as much as to ſay, that God foreknowing that they will be, doth hereupon decree, that they ſhall be, ſo that Gods decree of things future contingent, procedeth in this manner, ſeeing they will be, they ſhall be. 2. You as before, appear all along, for a meer *intuitive præſcience*, devoid of all *predetermination* of by farre the major part, and more noble part of all ſorts of actions done by *Angels*, men or Devils in the world, whereof God is no waies a *predeterminator*, but takes his part after man; and is, and was *ab æterno*, as a meer *ſpectator*, p. 48. as your ſelfe have it in that *Boethian* ſimile, when you behold men *walking* on the *earth*, or the *Sun ſhining in the Heavens*. And is not this worſe then to divide the *government* betwixt God and men? *Diviſum imperium cum Jove Cæſar habet*. Is it not to exempt all *rationall* creatures, and their actions, *qua tales*, from all divine *government*, unleſſe ſuch as is without all *predetermination*(c). 3. You would gladly out of that *Boethius* p. 110. revive that long ſince exploded opinion, of the *actuall exiſtence* of all things æternallie with God, which therefore you would have called, not *prævidence*, which is of things future, but *providence* which is of things preſent. Whereas there can be nothing ſo plaine, as that from æternity, there could be nothing *actually preſent* beſides God, unleſſe we ſhall fall back to mainteine the worlds *eternity à priori*, unto which I finde your *Boethius* but too inclineable, when though hee dare not ſay, that the world was *eternall*, yet he ſaith it was *perpetuum*. Which is as true, as that Mr *T. P.* was a thouſand and millions of yeares agoe, *writing of his own & Correct Copy*. Indeed, as *Philoponus* the *Gram-*

Dr *Jacksons* vanities, p. 279

(c) And is not this, as one learnedly, *Abr. Vand. Mylen*, in *Beverovicio*, p. 27. *Fortuito caſui omnia tribuere, & pervigilem Dei curam diſſolvere, ſom nolento villico negligentiorem facere? Nullum numen adeſt ſi ſit prudentia: T. P. facit Deum dependere ab humana prudentia, quæ ipſa fortunæ eſt magis verſatilis. Tenos facimus fortuna Deam, &c. cæloq, locamus.* And yet this *Vander Mylen* was an Arminian.

ma ian answered well, more like a *Christian* then a *Heathen*, when he was asked by those that denied the worlds *creation* in time, and so that it was possible to be before it was, where that *possibility* did lodge before it was produced into *act*, he answered that it was in the *agent* (*d*) *in God*, all things from *eternity* had in God an *intentionall being*, but not an *actuall*. In which sense, the Apostle saith, that *God cals* all things, not being as if they were, *Rom.* 4.17. It is but a *quasi* of being, not a reall one, *existing extra causas*. God then in his decrees, looked upon them as *entia possibilia*, and as such things which by vertue of his *decrees*, were in their own time and order and way, to obteine *actuall being*. But these things are so evident in themselves, and have been so learnedly *ventilated* by Dr *Twisse* (*e*) and many more (among whom, I do not reckon my reverend good friend Dr *Kendall*, against Mr *John Goodwin*, to be any of the meaneſt) as that I should but abuse my leisure further to insist upon them. 4. By your frequent repetitions of that *first and second will of God*: of your *antecedent* and *consequent* will, the *absolute* and *conditionall*, your *inviting* and *revenging will*, p. 51, 52. your *will of mercy and judgement*, all which distinctions, as you say very well, *come to one and the same purpose*, p. 41, 52. and with which, as rare dainties, we were once served, p. 36, 37. &c. in that *Deca-chorde* of Arguments of yours (already sufficiently considered) *editur chorda quæ semper aberrat eadem*. I say by all these you would faine make us believe, what I am confident no Christian in the world will dare long to believe, that Gods *antecedent* first and *chiefe* will, and that which as I may so say, God is most big with all, and enamoured with (*f*), as he is with the manifestation of his own glory, in one kinde or other, *Prov.* 16.4. *Rom.* 9.12. may be *repealed*, *annulled*, &c. p. 52, 53. &c. But that his *consequent will*, which depends upon the creature, p. 53. and which hee cares no more to have, then a *just Judge*, p. 52. to hang a murderer is

(*d*) Dr *Twisse vind. grat. l.* 1. *digress.* 1. *s.* 4. *p.* 54. *objectum dici non potest esse simpliciter, sed duntaxat in Deo, ut cognitum in mente Dei, &c.*

(*e*) Against Dr *Jacksons* vanities.

(*f*) *Vid. D. Riv. disp.* 7. *de grat. univers. thes.* 12. *Nemo sibi in Deo imaginari debet, sicut in hominib. voluntatem, studium sive conatum aliquem, quo velit, studeat, imitatur, & quantum in ipso est agat, ut omnes salventur, quod tamen propterea non assequatur, quia bonæ ejus voluntati obsistat mala hominum voluntas, qua prævalente & impediente, divina frustretur: Quod commentum, divinæ potentiæ & felicitati repugnat: Si enim non potest Deus quod vult, quomodo omnipotens? Si non assequitur quod optat, quomodo felix & non potius miser?*

absolute

absolute and *unrepealable, &c.* and so made by the act of an impendent headstrong creature. He that can believe these things, hath a wide swallow (*g*) And I trust, all the Christians in *England*, whether *Episcopall, Presbyteriall, or congregationally-Independent*, will a thousand times sooner agree among themselves, than be willing from you, or any of your adhærents, upon the terms of beleeving such theologicall paradoxes to compound with you. And for my own part, how much soever you flout me with my opinions, and Religion, in the last words of this Chapter, p. 54. and who by Gods blessing, believe this as firmely as any *Article* of my Creed, *that in God there is no mutabilety nor shadow of turning*, *Jam* 1. 17. *Mal.* 3. 6. (*h*). I would not for a thousand worlds, in these points change *opinions or religions* with you, any more then *Fr. Gomarus*, as he professed in a full assemblie of *States*, would appear in the faith of *Arminius*, about the *ipsum τὸ credere*, in the matter of *Justification*, before the *Tribunall* of Christ (*i*), at the barre of which, we must one day all appeare, 2 *Cor.* 5. 10. I have no mind to a χρυσὰ χαλκείοις, to an *aurum pro carbone*, I am not for a *conspiracy*, with whom you say a *conspiracy*. No, my good brother, come you to me, I am not like to come over to you (God defending me) to change religions in hast; & yet in this I wish you no more harm, then *Paul* did *Agrippa*, when he praied, that in every thing he might be like him, his *chaine* only excepted, *Acts* 26. 29. 2. But in hopes, that you who gave me the first hint by your soft words of *Charity, Reconcilement, composition*, will come in upon some easier termes, then the last *Articles* which you propose, p. 53. I betake my selfe briefly, to the second thing promised, *viz.* to the drawing up of *Articles* of *Composition* for you to subscribe to, if you bee in good earnest to come in, upon a *personall treaty*. If you yield to them; as poor a *Presbyterian* as I am, I durst warrant that you may be, as to the matters conteined in these last Sections and third Chapter, upon termes of peace

(*r*) Wider then that of *Aristotle, Rhet. lib.* 2. *Si enim voluit & potuit, id etiam fecit; omnes enim cum volunt & possunt aliquid facere, id etiam faciunt.*

(*b*) August. *Enchirid. cap.* 102. *Quantælibet sint voluntates, vel Angelorum, vel hominum, vel bonorum, vel malorum, vel illud quod Deus, vel aliud voluat quam Deus; omnipotentis voluntas Dei semper invicta est, quæ mala esse nunquam potest, quia etiam cum mala irrogat, justa est, & profecto quæ justa est, mala non est, &c.*

(*i*) *Vid. Præf. ad Synod. Dordracen.*

peace and *reconciliation*, with any orthodox *Protestant Assembly* in England or Christendome, ever to be summoned, but if not, I must bid an *Æternum vale* to you, and I doubt most Christian Churches will doe it with me.

Honest easie Articles of Composition, for Mr T. P.

Article 1.

YOU shall no more *dispute* against Sir *N.N.* and make the whole world believe, that all the while you be disputing against Mr *Calvin*, and the whole *Nation of the halfe-witted Rabble of Predestinarians*, (as you call them, first papers, p. 11.)

Article 2.

You shall no more confound *Election* and *Salvation*, *reprobation* and *damnation*, as you doe all along: Nor yet the decree of God, as it is an act immanent from all eternitie in him, with the temporall execution of it.

Article 3.

You shall with all the speed you can, gather up all the Distinctions which you have brought together, for the *reconciling* the *Liberty* of *mans will* (such as now it is since the fall) with divine præscience. As *viz. that of an absolute* and *hypothetical necessity*, p. 49. that of a *consequence*, from that of a *consequent*, p. 49, 50. that of infallibility or *certaintie*, from *necessity*, mostly so called, *ibid* and divers other *distinctions* usefull in their kinde and way, numbred up by you, Chap. 4. p. 60, 61. and *girding* like a *valiant* man, your *Gladius Delphicus* you speake of, p. 5 . by your side, you shall as *dextrously and indifferently*, apply all these usefull distinctions for the cutting asunder of the knots about *free will* and *predetermination*, as you doe for the cutting asunder of the *chiefest knots*, in the Question about *free will* and *præscience*; and then as to those matters, we shall be in a faire way of *agreement*. In like sort you shall bundle

up those other *distinctions* which you have, *viz.* that of the *antecedent* and *consequent* wil of God, that of his *comparative* and *absolute wil*, p. 51, 52. of his *inviting & revenging wil of God*; of his *mercy*, & of his *justice*, *ibid.* & you shal not apply them to the mould and making of Gods decrees as they are in *themselves*, but to the *execution* of them in time, which you ought to yield to, who have *unwarily*, I wish but *cordially* confessed, that in *Gods will simply*, there is neither *prius* nor *posterius*, p. 51. And then, as to all what you have, Sect. 40, & 41. (excepting alwaies that which you put into a parenthesis, p. 53. about the *dependency*, *or independency* of Gods will, which we must ever mainteine to be *independent*) wee shall bee marvellous like to accord with you.

Article 4.

You shall for the future, next to the holy, blessed, unerring book of God, in the *Quinque-Articularian Controversy*, and what depends upon it, study the best and most choice *orthodox authors*, such as of old hath been *Austin*, *Prosper*, *Fulgentius*, *Hilary*, *Historia Gottes.* &c. and of late (that you may know that we are not so *Presbyterian*, as in every thing to crosse the *Episcopall humour*) *Matthew Hutton*, *Archiepiscop. Eborac.* *Jacob. Armachanus*, *Rob. Abbot. Satisburiens.* *Jos. Exon.* *John Dav. Sarisburiens.* *Georg. Cicistrens.* and a number more.

Article 5.

You shall not for after times, with *Tilenus*, be such an Antizelote, as hee was in his *Paranesis ad Scotos disciplina Genevensis zelotas*, to Presbyterian discipline, as out of hatred to it, to abhor all the doctrines which are delivered by the men of that way and order, and so in opposition to them, turne *Arminian* and *Thompsonian*, and then yet call your selfe in *despite* of all the *orthodox Fathers and Articles of the Church of England*, a very orthodox Protestant of the Church of England, p. 4. For indeed now, if you have such tricks with

with you, you will not only deserve to be *disciplined* as somewhere *Hieron.* professeth of himselfe, that he was by the Lady *M.* in a vision, *Quod potius Ciceronianus quàm Christianus esset*, and as you might bee for your *Boethian* rather then *Christian Philosophy*. But you will give cause to your Mother the Church of *England*, to looke upon you as a son that *causeth shame*, to desire your *room* rather then your *company*, and to tell you, that at *Rome*, as appeares by the *Bull* of *Innocent* the tenth, you and your doctrines shall be more welcome, then they can be to *England*, whiles the Articles *of the Church are in any credit with the sons of the Church.* 3. As to the third thing promised, *viz.* the *clearing* of the *passage* quoted, p. 50. out of Mr *Calvins* 4. Section of the 23. chap. of the 3. book of *Institutions*, hee shall not need to be *reverenced* any thing the lesse, or suspected any thing the more for what he saith there, if that may be but considered, what hath been said often in his behalfe already, upon occasion of such like *passages*, in answer to p 9, 10. But you lessen your own *reverence*, and give *reason* enough to Protestants, for to the marking you *atro carbone*, with the black coale of their censures, for your so frequent branding of *Calvin*, whose spots whereever they doe appear in his writings, were but like those of *Cyprians*, *Navi in candido pectore*, whereas yours doe but appear to be like those which are not the *spots of Gods children*, *Deut.* 32. 5. you doe but in your censures resemble him in the Poet too much, who did passe by the *Crowes, and shoot at the Pigeons*, *Præterieus Corvos, vexat Censura Columbas*. But what must Mr *Calvin* bee suspected for? for mainteining that *God did predestinate* Adam, *and in him all men, to the cause of their damnation, sinne.* But first, that which is in the objection, which was made against *Calvins Doctrine*, which he had delivered in his former third Chapter, is it also in *Calvins Resolutions*? Doth hee consent to the whole of that objecti-

on (k)? Doth he joine his *fateor, I confesse*, to the all of it, as it lies? or doth he onely say, which unanimously enough School-men (l) had said before him, "that Gods will was the only prime soveraigne cause, "why *Adam*, and in him all men, were at first left to "their owne free *sinfull wils*, from falling into which, God might have preserved them, if hee had been so pleased, as well as he did uphold *Adam* any one hour, before his fall, or doth the Angels unto this day. 2. You misrepresent *Calvin* most *shamefully*, contrary to his clear Doctrine in the foregoing Section (m), when as you would have him teach, that God doth as much *prædestinate* men to the misery of *sinne*, as to the misery of *punishment*, which followed upon it, that very thing which he had confuted, Section 3. just before the objection which you would have him in the whole to consent to. 3. You fear not, or be not ashamed to add to his answer, when you say, that *by the expresse will of God, &c.* The word expresse, is an *expresse forgery*, *fingis non legis*, you *foist* it in, but read it not in *Calvins* text: and it so sounds, as if by an *expresse warrant, or approbation* from Gods will, *Adam* had fallen into sinne, whereas *Calvins deteidit se filios Adam Dei voluntate*, signifies in him at the utmost, but an *efficacious permissive will*, which differs much from his *will of approbation*, or his *effective will*, as we have heard long since. 4. You will take no notice either of what *Calvin* disputes against the *Sorbonists*, who were for *Gods absolute* power and will, devoid of all reason, known to himselfe (n) Section 2. nor of what he doth in this very fourth Section, as well as Section 2. before, and Section 4. immediately behind, produce for Gods *unaccountableness* for any of his decrees or doings, to any of the children of men. And yet these *Reasons* to the Apostle, to *Austin* and others, as *Calvin* shewes you before and behinde the place, which you quote out of him, were judged very weightie. But about these, and other such Cavils of yours against *Calvin*, I hope ere long

(k) Doth hee not deny it with a *non protinus sequitur Deum huic obtrectationi subjacere?*

(l) Carthus. *in 4. q. 1. dist. 46. Causa naturæ & proprietatum ejus est divina voluntas, (vel eligentis vel reprobantis) ideo totus ordo justitiæ originaliter, ad divinam voluntatem reducitur & dist. 41. Deo quoa Deus ordinavit A. ad effectum prædestinationis, & non B &c.*

(m) What *Ruiz. de vol. d sp. 39. S. 3.* sales *Aliqui modi in voluntate non reducuntur in Deum tanquam in causam, præsertim, quando culpabilis est modus se habendi, vid. & disp. 6. n. 12.*

(n) *lib. 3. c. 23. s. 2. Commentum non ingerimus absolutæ potentiæ, quod sicut profanum est, ita meritò detestabile nobis esse debet. Non fingimus Deum exlegem, qui sibi ipsi lex ist. &c.*

long you will bee ſoundlie paid, when the anſwer of Dr *Kendall* comes forth againſt *Fur Prædeſtinatus*, unto whom for theſe and ſuch like objections, you be very much beholden. *Eſt vis ignobile par fratrum*, as *Simeon and Levi, brethren in evill.* 5. Your *triumph* againſt *Calvin* about the *dereliction of Angels* will be but like the joy of the *Hypocrites, Job* 20. 5. which is but for a moment. If you will but turne back to the anſwer which you have had to it by me, or if you would but (which methinks ſhould be eaſie for ſo *multifarious* a *diſtinguiſher* as you ſhew your ſelfe to be, in the latter Section of this your 3. Chapter) diſtinguiſh betwixt the *ſole cauſe* of the Angels dereliction, or rather as it is in Mr *Calvin, reprobation*, which was Gods *act*, and no *ſinfull one*, though a ſecret one, and the *ſole cauſe* of the Angels *defection* or *apoſtacy*, which *Calvin* aſcribes not to God, (though you moſt impudentlie thruſt the word *defection*, inſtead of *dereliction* into his text. His is thus: *Si illorum (viz. angelorum bonorum) conſtantia in Dei beneplacito fundata fuit, aliorum (viz. malorum) defectio arguit fuiſſe derelictos. Cujus (ſupple) derelictionis, non defectionis non poteſt alia addoci cauſa, quam reprobatio, quæ arcano Dei conſilio abſcondita eſt.* And for this God cannot be blamed any more, then the Scripture doth blame him, *Jude* 6. when it tels us, that they *relinquiſhed*, viz. *voluntarily* and *ſinnefully* their firſt *ſtation*. And thus I am at laſt come to the end of your terrible long third Chapter.

How Calvin muſt bee underſtood in this, and ſuch like expreſſions, See Dr *Riv. diſp.* 3. *Theſ* 13.

Unto Chap. 4 and 5. from p. 55. to the end.

IT would be eaſie to me, (who in ſhort notes, as wel as in extended ones, againſt your firſt papers, have delivered in a world of matters, referring to this) as well as *uſefull* to others, to bee voluminous in the anſwers to what you have in the two next enſuing Chapters: but becauſe I find it moſt *neceſſary* for the preſent,

(as it were) to contract all my own *Iliads* into a *Nutshell*, I will (God being with me) in oppoſition to all your *extravagancies* in theſe two Chapters, (wherein with a witneſſe you ſhew your ſelfe to bee *clericus vagrans*) confine my ſelfe to theſe enſuing particulars. 1. I'll wipe off, nay, retort the moſt of the *aſperſions* of *Stoiciſme*, *Manichaiſme*, *Marcioniſme*, *Turciſme*, which you would faine beſpatter our Doctrine of *abſolute predeſtination* withall. 2. I'll charge home, and prove the charge of *Pelagianiſme*, and *Maſſilianiſme*, to belong to you, againſt all your *ſolemn* diſavowing either of them, p. 55, 56. &c. 3. I'll make ſome additions to what I have proved already, p. 79. 80. that it is impoſſible that in any *orthodox* ſenſe, you ſhould hold your ſecond principle, againe *repeated*, p. 55. and yet *opine* as you doe in your former Chapters, and in theſe two laſt. 4. I ſhall a little ſhew the diſorder of your St *Andrean order*, p. 56. wherein you *marſhall* as it were into *ranke and file*, the ſeverall *decrees* belonging to *predeſtination*. 5. I ſhall ſomewhat more elaboratelie, then I ſhall doe any thing elſe, ſtate the Queſtion about Gods *irreſiſtible* or *reſiſtible* (as you call them) *operations* in the way of *gracious* workings upon perſons to be converted, about which you make a moſt *irreſiſtible* coile and pudder, from Section 44. p. 56. off and on, to the very end of your 4. Chapter, ending. p. 68. and yet about which you doe moſt *weakely*, if not *wilfully*, moſt *miſtake your ſelfe*. 6. I ſhall ſomewhat diſcover your *eſcapadoes* in the Quæſtions of *free will*, and the Saints *perſeverance*. 7. And then I ſhall winde up all in anſwer to your *petitionary epilogue* for Libertie of *Conſcience*, and commend my ſelfe and all my labours, and even *you*, unto Gods mercy. Unto the firſt then, and here to the 1. The charge of *Stoiciſme*, I need but ſay, 1. That *Stoiciſme* belongs more to you, then to us, who have, 1. As much, nay more reaſon then we, to tie the Almightie to

to the fate of the *Stars* (o) and their *influences*, then to the much more *versatile turn-pin fates* of mans slippery *free will*. 2. Who use with a much greater παῤῥησία and μεγαλοψυχία to speake of the *powers* of mans *free will*, in making themselves good and happy, then we doe or dare to speak. 2. That all *fatality* (the chiefe thing laid to the charge of the *Stoicks*) is not to be denied, unlesse you will renounce all certaintie in Gods decrees, as *Austin* hath taught us, (p) and withall, *kick* up your own *admirable Boethius* (q). 3. The very *Stoicks*, who were most for *fates*, yet they were so much for *confatalia* too, for a *sapiens dominabitur astris*, as they made a shift, notwithstanding all the hard opinions which they mainteined about *fates*, to bee the *strictest living Philosophers* in the world, and if I may so speake, very *Puritans* amongst the *Gentiles*. They did not believe, (and yet they excelled more in *Logicall* skill about *consequences*, from *antecedents*, then any other sect of Philosophers) that their opinions about *fate*, did necessitate them to neglect vertue, (in which they above any other *Sects*, did place their happines) or excuse them in their vices, as you would have the doctrine of *absolute predestination* to do, p. 42, &c. *alibi*. 4. No *objection* more common among *Pelagians*, or *Semi-pelagians* against *Austins* doctrine about *predestination*, then that of introducing *Stoicall fate* (r) 2. As to *Manichaisme*, and *Marcionisme*, 1. Had you not more studied to multiply the tale of *accusations*, then to prove the *pertinency* of them against our *doctrine*, you would not have objected *Manichaisme* and *Marcionisme*, as two distinct things: whereas it is well knowne (s), that *Manichaisme* was the latter in time, but the same in opinion with *Marcionisme* and *Cerdonianisme*, from whence they both derived their *blasphemous* and monstrous *conceits* about two *principles*, or Gods, whereof the one was the *author of all good*, the other of all *evill and wickednesse*: which you may as often as you please, object against our *doctrine*, but shall

(o) See before, p. our saying useth to be, *astra regunt homines, sed regit astra Deus, certè non regitur ab astris, nec à voluntatibus hominum.*

(p) *de gra. & lib. arb. l. 5. c. 1. Si propterea quisquam res humanas fato tribuit, quia ipsam Dei voluntatem vel potestatem fati nomine appellat, sententiam teneat, linguam corrigat.*

(q) Whose saying it is, *l. 5. de consol. Fatum est immobilis dispositio, rebus mobilib. inhærens. Sic.* Aquin. *par. 1. q. 116. a. 4.* See Dr *Dav.* animadvers, p. 242.

(r) Prosp. *ad* August. *objiciunt sub hoc prædestinationis nomine, fatalem quandam induci necessitatem, &c*

(s) *Vid. Lambert. Danæum. in* August. *de hæres.*

shall never be able more to prove it against us, then the *Pelagiani*, and *Semi-Pelagians* were to prove *Manichaisme* against St *Austin* (t), and yet they had nothing more frequent at their tongues ends, and pens ends against him. 2. You your selfe look a thousand times more like a *Manichee*, then we doe, who up and downe doe mainteine, especially, p. 41. in opposition to us, that *the Devill is become master of most part of the world, the very black Prince of the world*, and yet by not so much as a full *voluntary*, just, *permission* of the Almighty, p 14. who now is the *Manichee*, in making God not only a *coordinate* power in a different kinde with the Devill, but a superiour to him? 3. As to that of *Turcisme*, it hath been so farre answered before, as that I can assure you, 1. That if Pope *Innocent* the tenth's late *Bull*, did not promise that your doctrine should bee more welcome at *Rome*, then the grand *Turke* hath ever done that ours shall be at *Constantinople*, you would never set forth (pray God you may not, and I pray it seriously) for *Rome* the *first*, nor were we ever to be like to saile to *Rome* the second, *alias Constantinople*. 2. Its easie to tell who were your *prædecessors* in objecting *Turcisme* to our doctrine, *viz.* your beloved S. *Castalio* (u), and the Belgick Remonstrants, who as Learned *J. Bogermanus* observes well, would have done the like against King *James*, but that then they were affraid of his Triple Crown (x). Thus as to the wiping off of aspersions from us, which stick nothing so fast to us as raine to the most slippery oiled coat. But as for the *second*, it is not all the water of *Noah's* or *Deucalion's* flood, can wash you (without a *recantation*) cleane from the charge of *Pelagianisme*, and *Massilianisme*, now to be proved against you, 1. For both, I think it hath been sufficiently well done already, up and downe in the margins of this book, so that he that runs may read them. 2. As for the charge of direct *Pelagianisme* (I doe not say learned out of *Pelagius* his book, but out of your

(t) Prosp. Epist. ad Ruffin *Adjiciunt etiam accusatores, duas humani generis massas, & duas credi velle naturas, ut scil. tantæ pietatis viro, Paganorum & Manichæorum adscribatur impietas.*

(u) Turp *Apol. pro defens Theol. Castal. præf Mahumetanis ac plane perditis hominib. relinquenda est ea (doctrina prædestinationis) quâ Diabolus ad Christiani populi perniciem induxit, &c.*

(x) Bogerman. *Annot.* 104 cont. H. Gror. *Vel hoc solo nomine, plerique odium alicui constant, quod Calvini & Bezæ sit studiosus: & in eo toti sunt, ut hos Dei servos velut Turcis, & Marianis crudeliores & plebi reddant exosos, &c. & apud multos hoc dedere effectum ut quotidiana experientia testatur. Nec mitius hoc genus hominum tractarit ipsum Britanniæ Regem, nisi fastigium formidaret regium.*

your *Pelagian nature*; for *nature* inclines us all to *Pelagianisme*, it is the most *naturall heresy* that is in the world) I had thought to have proved it at large, by making good this assertion, *That* Pelagius *when pursued by Adversaries, gives as good words to grace, may ascribes more to it, in the matter of habituall grace, in the matter of the remission of sins, and divers other matters*, then as yet you have in this, or in your former papers, discovered your selfe, according to your way of reasoning, to allow of (*x*). 3. By what you have in these papers, within the compasse of these 4. and 5. Chapters, as well as in your former as genuine papers, about the three capitall points of Pelagian Heresie, *viz.* 1. Originall sinne (*y*). 2. Free will. 3.

(*x*) Compare but what you say, with what *Jansen.* in his *Augustin. l. 5 & 6. de hæres. Pelag.* doth quote as Pelagian Concessions, out of their writings, and no body will doubt of the truth of this.

(*y*) As for originall sinne, the very first root and basis of all Pelagianisme, as every body knowes, who sees not, that in these your corrected papers, you do most warily decline all expresse mention of it, when and occasion enough for so doing, the strongest expression looking that way, is that which you have, p. 6. of the Serpents and the Protoplasts promoting of your guilt, which who sees not? You may as well interpret of a promoting it by way of perswasion in the Serpent, & of example in *Adam*, and of imitation in you & others, the very phrase of the Pelagians. And as for the *guilt* you speake of, may you not also interpret it only of *reatus pœnæ*, and that only as to temporal punishment, death temporal, then of any guilt of sin? And why may not I more then suspect this of you, when as I find in two Copies of your first genuine papers, where indeed for fashion sake, you own the terme originall sin, but then, 1. You define it only thus, It is the want of originall innocency, together with naturall concupiscence in the posterity of *Adam*, p. 10. 2. You quarrell with the definition of absolute prædestinarians, p. 11. 3. You oppose, p. 10. originall sinne to a mans owne, and quote *Ezek.* 18. for it. 4. You maintein, it never killed, never damned any: Your expresse Thesis there, is, p. 10. That none in the world dying infants are damned. 5. *Ibid.* You mainteine, the state of all infants to be a harmlesse state, and that it cannot be utterly lost in our riper yeares without our will. All which, what doe they speake, but that of *Pelagius. August. de nat. & gra. Naturam humanam negẽ, in parvulis indigere medico, quia sana est, & in majoribus sibi ipsam ad justitiam posse sufficere, si velit.* p. 6, 65, 67.

Universall grace, p. 71. This will be put past all dispute against all *frontlesse denyals*, as the more learned sort of Readers (whom this most concerns) will easilie discern, by viewing what I bring for proofe of it in the margent. By which it is very cleare, that out of *courtesie and craft*, rather then *kindnesse* and *love*, you doe complement with *grace*, giving her 1. The higher title;

ſhee is with you, p. 55. the *nominall miſtriſſe*. 2. And beſtowing upon her, an *encomiaſtick declamation*, of juſt 24 lines long, p. 46. in a book of 74. pages, wherein now and then you *bedawb* her with ſome fine words, yet nothing ſo *full* nor *ſignificant*, as any body may ſee, as thoſe of the *Remonſtrants*, in their third and fourth *Articles*, whoſe *method*, as well as *matter*, you own *really*, though not *verbally*, throughout your book, which I think too, was the rather diſtinguiſhed by you into five Chapters, that you might ſome way diſcover to your friends, how well you liked their *five Articles*. For theſe great ſervices, over the left ſhoulder, done to grace, Oh that in caſe of your *obſtinacy*, there were but in England a *Synod* or Councill, like to that of *Orange*, as *Civill*, to uſe your own phraſe, p. 55. to *reject* your *hæreſy*, as it did that of *Pelagianiſme*, and then it would be done effectually. You would bee ſoundly rated for *Courting* that *Miſtreſſe*, and in the mean while *lying* and committing *ſpirituall fornication*, with that more beloved *Hand-maid*, *Dame Nature*. After you would be ſhent, Can. 7. An *Hæretico falleris ſpiritu*. An *Reſiſtis ipſi ſpiritui ſancto*. Nay the *Anathema* of the 4. Canon, *Concil. Milev.* Can. 4. &c. And then 2. As to *Maſſilianiſme*, (which once your great *Oracle*, *Jacob. Arminius* (z) with ſome grains of allowance, would have queſtioned, whether it were not to be looked upon, as *verus Chriſtianiſmus*, true Chriſtianity) none ſhall have any the leaſt ſhadow of reaſon to doubt of that, who either can or will but compare what you have in your fifth Chapter, about *conditionall* unpelagianiſme, may as *election* (a). p 69. and other matters with the margi-

(z) *Art.* 10.

(a) Maſſilianiſme, or Semipelagianiſme, may as well be denied by you, as

that your noſe ſtands in your face, unleſſe you will blot out moſt of all your fifth Chapter. There, 1. to you, Election is founded upon præſcience, p 69. 71. So the Maſſilians, *Proſp. Epiſt. ad Auguſt. Qui crediturì ſunt, quivè in ea fide, quæ deinceps per Dei gratiam ſit juvanda, manſuri ſunt, præſciſſe, ante mundi conſtitutionem Deum, & eos prædeſtinaſſe in regnum ſuum, quos gratis vocatos, dignos futuros electione & de hac vita, bono ſine eſſe exceſſuros præviderit.* 2. Faith in Chriſt, which you make the difference between the elect and reprobate, and a difference you ſay there muſt be, before there can be an election. So they, as *Auſtin* himſelfe did, when he held their errour, *Auguſt. Epiſt. ad Hilar. Non poteſt in rebus omnino æqualib. electio ne-*

nall

minari, quoniam ſp. ſanctus non datur, niſi credentib. 3. Election to you, is a retribution, p. 70. reprobation a puniſhment, *paſſim cap. 3.* So they, *Proſp. reſp. ad dub. Genuenſ. ut ipſa electorum prædeſtinatio, non ſit, niſi retributio.* 4. The number of the elect or reprobate, is not to you fixed, nor determinate; if it bee conditionall, how can that be? But you ſay moſt expreſſely in your firſt papers, p. 4. That God prædeſtinated Iſrael, both to ſalvation and reprobation; God does write and blot, and write againe, p. 8. So they, *Proſp. ad Auguſt. Nec acquieſcunt prædeſtinatorum electorum numerum, nec augeri poſſe nec minui. Sic Hilar. Arelat. ad Auguſt.* 5. According to you, none can be certaine of election, till he have beleeved, obeied, and perſevered in both. p. 69. So they, *Janſen. l. 8 de Pelag. hæreſ. Ab electione ſola, ad bona opera, nemo (ſecundum illos de quibus loquitur nemo poteſt ſimpliciter electus, aut prædeſtinatus eſſe vel dici, hoc enim nemini competit, niſi poſtquã non ſolũ ſanctus eſſe, bene vivere, ſed etiam in eadem ſanctitate, ac bona actione permanſurus eſſe præſcitur.* 6. Add to this your doctrine about univerſall grace and free will, p. 64. & 71. wherein you and they are one. *Proſp. ad Auguſt. univerſis hominib. (aiunt) propitiationem, quæ eſt in ſacramento ſanguinis Chriſti, eſſe propoſitam, ut quicunq; ad fidem & ad baptiſmum accedere voluerint, ſalvi eſſe poſſint. Auguſt. lib. de gra. contr. Pelag. Habere nos poſſibilitatem utriuſq; partis à Deo inſitam, velut quandam radicem fructiferam, & fœcundam, quæ poſſit, ad proprii cultoris arbitrium, vel nitere ſtatæ virtutum, vel ſentibus horrere vitiorum.*

nall parallels, which I have drawn up in ſhort, and may have occaſion as to Pelagianiſme, and *Semi-Pelagianiſme*, to draw out more at large ſome other time. The third thing propoſed, hath been proved already in the ſecond; for whoſoever proves you a *Pelagian*, or *Maſſilian*, proves you either no *Chriſtian*, or but a piece of one; and as good never a *whit*, as *never the better*. But that you may know how kinde hearted I am to you, after all the many courſe ſalutes which I have had from you; I will add ſomewhat to what already in theſe, and much more to what I have had in anſwer to your firſt papers, towards the *probatum eſt*, that in words you doe indeed ſay over your ſecond *principle*, p. 55. but that it is impoſſible that it ſhould be *conſiſtent* with the reſt of your *tenents*: for which in this book, and in theſe very laſt Chapters of it, you doe appeare like another *pugnacium Bellarmine, Anagrammaticè ſpirans Bella, Arma, minas.* Take theſe few Arguments, as a *ſupra-pondium*, or *ultrarium*, to what hath been brought in alreadie.

Argument 1. He defends not the *ſpeciall, evangelicall grace of Jeſus Chriſt*, of which Chriſt ſaid, you have not *choſen me*, but I have choſen you, *John 15. 16.*

who maintains his *good workes* to be a *necessary condition* (we shall finde that to be *tantamount*, when wee come to it, if leisure wil serve to speak to it, to a *necessary cause*) of our election. But that doth Mr *T. P.* indeed, and in *ipsis terminis*, p. 69. *Ergò quod est causa causæ, est causa causati.* If Mr *T. P.* his good works be a *necessary cause*, or say but a necessary condition of his *election*, it must much more be so of his *vocation, justification, adoption, &c.* For as Bishop *Carleton* learnedly proves, it's possible that a *prior grace*, may in some sort and sense be said to be the cause of a *posterior*, as *ex. gr. election* of *vocation*, *vocation* of *justification* and *Sanctification*, *&c.* but that a *posterior* grace should be the cause, or a necessary *condition* of a *prior*, is most absurd and *impossible* (*b*). If then faith and good works, and *perseverance* in them, be before election it selfe, the very first grace and fountaine of all grace, *Rom.* 8. 30. *Eph.* 1. 4. then of necessitie mans *free will* and *good works*, must be before all true *Christian* speciall *grace*, according to you.

(*b*) See B. *Carleton* at large, exam. of the Author of the appeale, p. 52, 53, 54. &c. where these words are most remarkable. To hold the contrary to this, is, for love to hold with *Pelagius*, to say something wherein they forsake understanding, reason, Divinity, and Philosophy, & speak nonsense. For that I call nonsense, that is against Divinity, Philosophy, and common sense, as this is, which maketh a subsequēt grace, to be the cause of a precedent grace, to set the effect before the cause.

Arg. 2. That grace which for kinde and *specie*, is but the same with the grace which was given to the first *Adam*, from whence he fell *totally* and *finally*, that is none of the *speciall grace* procured and purchased by *Jesus Christ*. But such is the grace which Mr *T. P.* doth most courageously stand up for, p. 95. Sect. 52. which as *Jansenius* doth most learnedlie out of *Austin* dispute, did only afford unto *Adam*, *adjutorium sine quo non*, without which it had been impossible for *Adam* to have stood at all; but did not afford him *Adjutorium quo*, by which he was enabled certainely to stand. *Ergo.*

Arg. 3. That grace which doth not absolutelie give *us to will and doe*, according to Gods *will* and *pleasure*, but only upon condition of our willing and doing, and that in the very first act of our *regeneration* and *conversion*, that is not the *speciall grace* of Jesus Christ, *Phil.* 2, 12, 13. But no other grace doth Mr *T. P.* stand up for,

for, either before *regeneration*, as may be seen and read of all men, in the application of his *illustrious simile*, taken from the opening of the *eye-lid*, as a necessary *condition* for the intromitting of light, p. 63. (A thing which as *Austin* hath well cleared, is most necessary, even *sanis oculis*, to those who see best, and unto whom not a faculty of seeing is given, but externall light) nor after *regeneration*, as is plaine, Sect. 45. p. 57, 58. by what he disputes there, and what is not greatly, as he might have known, disputed betwixt him and his adversaries; who denie not but that after the first grace *received*, and after the *habits of grace* infixed and impacted into the will, that doth *voluntarily act being acted*. But *T. P.* mainteins the will to be not only the *materiall cause*, or rather, the *subject* in which and upon which as not a *blockish and brute instrument* (as he represents it) but upon a *rationall intelligent subject*, grace workes (*c*) or the *formall* cause which doth elicite the *acts* of *willing*, believing, doing; for question-lesse *we will*, when *we will*, *we beleeve when we believe*, *and God doth not will*, believe, repent (*d*), but he doth, as hath been seen often, and in his never to be forgotten *simile*, p. 63. make the will as very an efficient cause of its own willing, as the faculty of seeing, is of the eie-lids opening, *ergo*, T. P. defends not the *speciall grace* of Christ.

(*c*) Bernard. *de lib. arb & gra. opus hoc sine duobus perfici non potest, uno a quo fit, altero in quo fit. Deus est Author salutis, liberum arbitrium tantum capax. De hoc primo actu intelligendum est quod* Augustinus *dicit, Deum ut velimus, in nobis sine nobis operari; Idem quod* Thomas *in primo actu voluntatis qui procedit à gratia præveniente, voluntatem esse motam, & non moventem.*

(*d*) August. *de gra. & lib. arb. c.* 16. *Certum est nos velle cum volumus, sed ille facit, ut velimus bonum, &c. Certum est nos facere, cum faciamus, sed ille facit ut faciamus, præbendo vires efficacissimas voluntati, vid. & de bon. persev. cap.* 13.

Arg. 4. He that mainteines no other grace then what is conveied by a *generall covenant*, founded only upon conditionall promises, he doth not mainteine the *speciall* grace of Jesus Christ, *Jer.* 31. 33. *Heb.* 10. 16. But that doth Mr *T. P.* p. 36. 71. *Ergo*.

Arg. 5. Hee that so interprets those scriptures which speake of Gods most *efficacious omnipotent wonder-working* grace, as to allow *grace*, not a *supernaturall* reall efficacious worke, but only a *forinsecall*, *morall*, *suasive* worke, he, say he what he will to the contrary, shuts *Christs speciall grace* out of doors, and makes it stand in the cold, *lackying* upon mans will,

Pelagian like (e). But that doth Mr *T.P.* by his gloſſes upon *Phil.* 2.12, 13. Sect 45. and upon *Ezek.* 26.27. *Cant.* 1.14. 1 *John* 3.9. Sect 47. p. 60. &c. *Ergo.*

Arg. 6. And laſt, He that mainteins *Chriſt* himſelf to *jeer at ſinners*, p. 37. &c. *alibi*, and every where jeers at *Chriſts faithfull ſervants*, for mainteining with Chriſt and his Apoſtles, *John* 15.2. *Rom.* 8.7. 1 *Cor.* 2. 14. men to be ſo impotent ſince their fall, as that they *cannot come* to Chriſt, unleſſe Chriſt and the Father draw them by their ſpeciall, all *conquering* power of grace, not communicated unto all, *John* 6.44 But this doth Mr *T.P.* p. 37. and in this Chapter, from Sect. 44. p. 56. almoſt to the end of it. *Ergo*, I truſt I may upon the whole *matter*, ſomething more *theologically* and *logically* conclude with an ὅπερ ἔδει δεῖξαι then Mr *T.P.* that though in *emulation* to Dr *Jackſon* (f), the very *oracle*, and *Arminius* revived to all *Engliſh Arminians*, you did think it moſt conducing to the credit of your *intereſt*, to maintein God to be the *ſpeciall author* of all *grace* and *goodneſſe*, p. 5. yet you will never be able, without contradicting moſt of your whole book, to defend it: If the three faire lines and a halfe, ſet downe, p. 55. or the foure and a halfe ſet down, p. 6. muſt ſtand *uncroſſed*, you muſt provide a *deleatur*, and an *Index expurgatorius*, for many *five hundred lines* of good *Engliſh*, but *bad Theology* in your book. 4. As to the fourth thing promiſed, touching your *ordering of Gods decrees* propoſed by you, p. 56. 1. The *Father loves the Sonne*, &c. I liſt not much in theſe high points, to contend with any man, about meer matters of *order*, (g) if all other matters were but right, eſpecially in an age and Church, which after many *vows* and *Covenants* for good *order and diſcipline*, ſeems to have abjured both good order, and all *Eccleſiaſticall diſcipline*; but yet I muſt needs confeſſe, I think not yours, though it be a Saint *Andrean order* to bee either *ſoundly*, 1. Theologicall. 2. Rightly rationall. 3. Or ſo paſſable, as that of *Arminius* himſelfe. 1. It is Atheologicall,

(d) Auguſt. *de gra. cont. Pelag. & Celeſt. l.* 1, *cap.* 7 *Adjuvat nos Deus per doctrinam & revelationem ſuam; dum cordis noſtri oculos aperit, dum nobis ne præſentib. occupemur futura demonſtrat, dum Diaboli pandit inſidias, dum multi formi & ineffabili dono gratiæ cœleſtis illuminat.* Nay, doth Mr *T.P.* allow ſo much as *Pelagius* doth, who c. 38. *ibid.* hath theſe words, *Nos qui per Chriſti gratiam, in meliorem hominem renati ſumus, qui ſanguine ejus expiati & mundati.*

(f) Of divine Attri. præf.

(g) D. Riv. *diſp. de prædeſt. theſ.* 12. *Certè inter eos qui credunt, prædeſtinationis cauſam, referendam eſſe ad ſummam voluntatis divinæ libertatem, non ad prævisa bona, vel mala in hominibus controverſia in re nulla eſt, etſi in loquendi modo, videantur diſſentire.*

ologicall,

ologicall, without any neceſſity to multiply *decrees* in God, who is *purus putus actus*, and in whoſe will ſimply, (as you ſay very truly, p.51.) there cannot be either *prius* or *poſterius*, firſt or ſecond. *Fruſtra fit per plura quod fieri poteſt per pauciora.* The *orthodox* do much better, who for their own eaſe, diſtinguiſh one *entire decree* of *prædeſtination*, into that about *the end*, and that about the *meanes* according not to the diverſity of Gods acts, as according to the great diverſity of *objects* among themſelves, about which in time, according to prædeſtination before all time, God puts forth many and ſundry acts. 2. It is ſo, to pretend to give in the whole *order* of *prædeſtination*, and yet to give in only the order of *election*, as if *reprobation*, and *prædamnation*, were in no ſenſe at all, parts belonging to *prædeſtination*. 3. It ſavours not of *Divinity*, wholly to obſcure Gods chiefe ends in *creating* men, and ſuffering them to fall, *Prov.* 16. 4. as if the Lord had not made them for any ends of his own, and only to acquaint us with that which is only Gods *ſecondary end*, the benefit, the gracing, or the glorifying of the creature. 4. Here we have *Chriſt* by the *Father* loved as *Son*, or rather as it ſhould have been, as a *Mediatour*, or *head of the Church*, (for the Fathers loving of the Son, as Son, is nothing to the buſineſſe of *prædeſtination*) before he did ſo much as think upon any to bee redeemed by him, to bee his *purchaſe*, *his ſpouſe*, *the members of his body*, contrary to *John* 3. 17. (*b*) 5. Divers things are omitted, as Gods love, in giving Chriſt unto, and for his people, of his ſending him into the world to be a ranſome for them, of his preparing them ſufficient and effectuall meanes of grace. 6. Here divers are conſidered as beloved in Chriſt, before ſo much as endowed *with the ſpirit*: A thing which otherwiſe the *Arminians* before you, and you after them, doe uſe ſo much to declaime againſt, p. 70, 71. 7. Thoſe who are to be elected, are here conſidered, as endowed with the *ſpirit*, (which if you will ſpeake like

(*b*) Here I may ſafely ſay with Dr *Riv. diſp.* 3 *de prædeſt. Theſ.* 28. *Peſſimè de magno illo myſterio ſentiunt, qui talem decretorum ordinem inſtituunt, ex quo ſequitur, Chriſtum ita fuiſſe deſtinatum hominum ſervatorem, ut tamen Deus, nullas certas ac deſignatas perſonas reſpexerit, ita ut nulla infallibiliter Chriſto aſſignaverit membra, nullos ſubditos, nullam ſponſam, &c. Cum prædeſtinatio nihil aliud ſit, quam præſcientia & præparatio beneficiorum Dei, quibus certiſſimè liberantur, quicunque liberantur, unus prædeſtinatus eſt ut caput noſtrum eſſet, nos multi prædeſtinati, ut membra ejus eſſemus.*

like a Christian, what can it bee so much as the spirit of *vocation, regeneration, faith repentance*?) before such time as they be so much as *elected* or *prædestinated* to them. Belike they rather *elect* or *prædestinat* themselves to them, then that they be *elected* or *prædestinated* to them, contrary to *Rom.* 8.29. *Eph.* 1.3,4. 2 *Thes.* 2.13, *Acts* 14.13,46. 8. *Election* and *prædestination* come bringing up the rear of all Christian graces, which hitherto without *controule*, in *Christian Churches* and *Schooles* have been taken for the first causes and fountaines of them. These things according to your *devotionary* way, you may possiblie judge *saint-like*, because you are beholding to your St *Andrew*, p.47. for them, but they be not *Divine-like*, as I doubt not but most versed in *Divinity* will quickly judge. Nor yet secondly, is this order so much as *Rationall* or *Logicall*, which alwaies requires, that in *rationall free councels*, the *end* should be before the *meanes*, and not *è contra*, that is first in *intention*, which is last in *execution*. *Primum in intentione est ultimum in executione*; and then according to your way of ordering of Gods decrees, we should be first *saved* and *glorified*, and then be *loved in Christ, endowed with the spirit*, *elected* and *prædestinated*. *Spectatum admissi risum teneatis amici?* But about these matters, for this time, I would rather see you and Dr *Twiss* set together by the eares, in answer to *Vindiciarum*, *lib.* 3. *digress.* 3. then to strive any longer with you. Nay, thirdly, though for substance it be much the same with that of *Jacobus Arminius* in his *declarat. sententiæ*, p.95,96. and which is bad enough, and hath been soundly confuted by a multitude of most learned Authors (*i*), yet it is more unhandsomely proposed, then *Arminius* doth propose his. Of the foure decrees proposed by *Arminius*, he doth expressely acknowledge the two first of them to be *precise* and *absolute*, and in effect the fourth too, whereas this *Saint-like order* hath not a word of absoluteness in it. 2. *Arminius* in his third decree, speaks of *sufficient* and *efficient* means

(i) Dr Twisse *vind. gr. passim.* D. Walæus *cont.* Corv. c.12. D. Riv. *disp.* 3. *de prædest.* D. Dav. *Animadvers.* D. Ames *cont.* Grevinch. Bogerman *cont.* Grot *&c.*

meanes to obtaine ſalvation; but of this with you in your order, there is high ſilence. 3. *Arminius* in his fourth decree, ſpeaks of appointing certeine particular perſons unto *ſalvation* and *damnation*, but your order ſpeaks on that faſhion, as if all were beloved in Chriſt, all were *endowed* with the Spirit, &c. at *leaſt quantum ad Deum*, and none were appointed to deſtruction, *Rom. 9.* Mr *T. P.* muſt then as yet be ſo civill to me, as to give me leave to *diſſent* from him, both in the matter and in the order of his *Correct Theology*. And thus I am at length brought to the fifth thing promiſed, the *ſtating of the queſtion* about the *Reſiſtibility*, or *Irreſiſtibility* of *grace*: And here I ſhall be forced to make ſome longer pauſe, or ſtand and not to come quickly to my period, or if you will, to my *finitus Oreſtes*, or *determination* of this queſtion. The *Arminians* of late, as well as the *Pelagians* of old, place al the fortunes of their cauſe (if I may ſo ſpeake) in the gaining of the terme *reſiſtible*, and the matter denoted by it; and ſome good hopes they give us, that wee ſhall carry the cauſe againſt them, becauſe they will needs obtrude upon us, in this cauſe, the termes of *irreſiſtible*, *ineluctable*, *neceſſary*; and content themſelves with that of *reſiſtible*, &c. *magna eſt veritas & prævalebit*. Somewhere I am ſure *Auſtin* hath it to this purpoſe (*k*). *If grace be ſtrongeſt, the Catholicks have conquered, but if mans will be ſtrongeſt, the Pelagians have conquered.* I think it therefore reaſonable upon this occaſion, to handle theſe three things. 1. In briefe to ſhew what is the ſtate of the controverſie betwixt the contending parties. 2. To ſhew the ſeverall *Sophiſmes*, and miſchievous feates of the *Arminians*, and of Mr *T. P.* their true *Diſciple*, and *genuine ſonne*, in faſtning the terms of *irreſiſtible*, *phyſicall*, and ſuch like upon us, whether we will or no. 3. To ſhew for what ends and purpoſes theſe terms are ſometimes taken up by the orthodox, ſince they will needs have us to eſpouſe them. As to the 1. That

(*k*) *De gra & lib. arb. c* 18. *Simon ex Deo, ſed hominibus victrunt Pelagiani, &c.*

it may be by all perceived, I am resolved to be faire, I will set it down. 1. In the very words of our adversaries (*l*) viz. *Whether when all the operations of grace are granted, which God doth use for the effecting of our conversion, it doth notwithstanding so remain in our free power, that we may not be converted, that is, that we may convert our selves, or not convert our selves.* Or else as even *Suarez* hath it (*m*), *what addition is made by effectuall* grace (which Mr *T.P.* would seem to be very carefull, p. 61. in distinguishing from *sufficient* and *irresistible*) *above* that which is *called sufficient*, or why *in one it hath an effectuall efficacy*, and *not in another*? 2. And then in the words of our friends (*n*), all *wimples* of words being removed, the question is, "Whether the motion of the will, which God doth effect by "grace, when he calleth men effectually to himselfe, be "proper, *immediate*, *and truly effective*, or only *media*-"*ate and metaphoricall*, and so God be only a *cause di*-"*spositive*, *imputative*, *excitative*, by the way of coun-"sell, intreaty, or the like. Our adversaries, and Mr *T.P.* with them, as is plain, p 45. 57. Sect. 47. p. 60. hold the first in the *affirmative*, we in the *negative*. They hold the latter in the *negative*, we in the *affirmative*. 2. As to the second, the discovery of the severall *Sophisms* and feats about this question, their *Snake-like* windings and turnings, both of the *Arminians*, and Mr *T.P.* *non mihi si centum linguæ oraq; centum*, can I expresse into what various shapes they put themselves, that they may play *boo peep themselves*, and yet spit out their venome of rancor against us (*o*), *tantæ molis est Romanam condere gentem*, to set up the *Roman Jesuitical Idols* of *resistible grace and free will*. Sooner shall you wrest *Hercules* his *club* out of his hand, then be able to make them desist from upholding these faire *Diana's* of theirs. Yet if I have been able to observe any thing in either of their *Serpentine* like motions; the chiefe of them be these. 1. With a world of confidence and forehead, they make the world beleeve, that these

termes

(*l*) Arnold p. 263. &c. *An post ista operationib. omnib. gratiæ, quib. ad conversionem, in nobis efficiendam Deus utitur, manet tamen ipsa conversio, ita in nostra potestate, ut possimus non converti, id est nosmet ipsos convertere vel non convertere?* *Affirmant tuentur Remonstr.*

(*m*) *In brevi resolut. de gra. efficac. Sect 2 punctus controversiæ est quid addat hoc auxilium efficax, supra auxilium sufficiens, autem in uno habeat actualem efficaciam, non in alio.*

(*n*) *Quæstio est, An motus voluntatis, quem Deus per gratiam efficit, cum hominem ad se vocat efficaciter, sit proprius, immediatus & vere effectivus, an vero mediatus tantum & metaphoricus*, D. Riv. *disp.* 9. *thes.* 19.

(*o*) D. *Preston* hath proved, and that in no lesse then 5. particulars, that the doctrine of the Jesuites is more orthodox, then that of the Arminians, and so of *T.P.'s. Thes. de irresistib. gra.*

terms of *Resistible* and *Irresistible*, were of our owne coining, choosing and picking out, whereas we say, they came first out of *Jesuiticall* and *Arminian* Schools (*p*), they are pinned upon us, but not willingly owned by us. Even old *Paræus*, when hee had one foot in the grave, could finde at least six or seven *canting equivocations* in them (*q*) It was not only Dr *Twisse* then as he pretends, p. 59, 60. who found fault with them: But *Paræus*, *Rivet* (*r*), and I think almost every judicious Author writing upon these questions, can be content that Mr *T. P.* should againe, with his *adjective in Bilis*, p. 67. and the forepart of it, *Resisti* or *Irresisti*, goe to schoole among the *technicall Grammarians*, and get the *Irresistibilis*, and *Resistibilis* to be *whipped*, for being *barbarous*, and false *Latine*, as some good *Latinists* stick not to affirme (*s*). 2. When from pregnant places of Scripture, such or the like, as our Mr *T. P.* reckons up p. 57 p. 60. *Phil.* 2. 12, 13. *Ezek.* 36. 27. *Cant.* 1. 4. 1 *John* 3 9 in the question about the *gracious workemanship* of Gods own hand, *Eph.* 2. 10 they be urged hard, they are not ashamed (to use your own phrase, p. 66.) so *farre to skip from the question*, as to betake themselves to their *tottering* hold of meer *speculative præscience*, opposite to all *prædetermination*. This when it is done (as hath been shewed) in the questions about *eternall prædestination*, is bad enough; but it is most absurd and monstrous, when it is done in the question of Gods temporall *gracious* operations: And yet this is *Arminius* (*t*) Sect. 31. and Mr *T. P.* their way, p. 61 and this way is the way of their *shame and folly*. The question is, how in the collation of grace God determines the will, and they talke of *præscience* (*u*). 3. These termes are imposed by them upon us, but in the matters debated, they are owned by themselves, as Mr *T. P.* doth, p. 67. for a double end and purpose, and in a double way, (Arminians are much for double dealing) in a way *offensive* against us, as is every where to bee seen in their writings, that they might

(*p*) *Vid.* Bogerm. *Arnot* 82. *Synod stas fecmè omnes in illorum judicio.*

(*q*) *Synod. Dordra. Sess.* 99. p. 256. *Edit in* 4to. *&c.*

(*r*) *Disp* 9 *Thes* 11. *In hac materia introductæ sunt voces prodigiosæ, irresistibilitatis, &c.*

(*s*) Paræus *supra.*

(*t*) *Cont.* Perkins. p. 153. *Præscit Deus, quæ argumenta, sthoc rerum statu, & tempore animum sint motura hominis, eo quo Deus illum inclinatum cupit.*

(*u*) *Aug. de corrept. gratiæ. Quæ promisit Deus potens est facere, non ait quæ præscivit potens est promittere, aut quæ prædixit potens est ostendere, &c. sed quæ promisit potens est facere.*

might if we owne them, ſecurely accuſe us, for maintaining *Stoiciſme*, *Manichaiſme*, *Turciſme*, and what not? for turning reaſonable creatures into brutes, introducing *fate*, *coaction*, *violent raptures*, *and enthuſiaſmes*. 2. To the great injury of God, men and Angels, good and bad, whilſt placing upon occaſion of this queſtion, the will in an abſolute ἀδιαφορία, *to good or evill* (*x*), they ſtrip *God*, *Angels*, *and Saints departed*, *Heb.* 12. the wicked on earth, and the Devils in hell of all liberty of will, which in any propriety of ſpeech, can be ſo called, p. 63. *T. P.* (as his *Arminius* before) *conceives it abſurd to ſay*, *that God doth chooſe to bee good*. 2. In a way *defenſive*, and for the recovery of what ever good words, they doe ſometimes for the commendation of grace, and for the diſparagement of *nature*, give in, out of their policy rather, then love to grace. *Arminius* at firſt entring upon his profeſſion, having the term of *reſiſtible* as a mentall reſervation in his head, profeſſed before the (*curatores Academiæ*, and the Deputies of Synods, that hee did allow of all that *Auſtin* and the Fathers had written againſt the *Pelagians* and *Semipelagians*, *and that he took them all to be juſtly condemned*. And in another ſolemn conference with divers great divines (*y*), he profeſſed, that if grace was not mainteined to be *irreſiſtible*, he would yield to all other imaginable operations of divine grace (*z*). And upon this ſcore it is, becauſe for ſome reaſons, Dr *Twiſſe* waves the termes of *irreſiſtible*, that you can *reconcile* as you ſay, *Arminius* and Dr *Twiſſe* p. 60. *ideſt*, that greateſt enemy which grace (for divers centuries of yeares ſince *Pelagius* and his followers hath met withall) with one of its greateſt and moſt noble defenders and champions; great things will you doe, which if you doe this, *eris mihi magnus Apollo*: But before you doe it in the point of *graces efficacious working* notwithſtanding all kinde of *nominall agreement*, you muſt remove the *reall* difference betwixt them, wherein you ſhall finde a χάσμα μέγα, almoſt as farre diſtant,

(*x*) *Pelagius like*, *Hieronym. ad Cteſiph. Deſtruitur voluntas quæ alterius ope indiget. Sed liberum dedit arbitrium Deus*, *quod aliter liberum non erit*, *niſi quod voluero faciam: Ac per hoc aut utor ſemel poteſtate quæ mihi data eſt ut liberum ſervetur arbitrium*, *aut ſi alterius ope indigeo libertas arbitrii in me deſtruetur.*

(*y*) *Præfat. ad Synod Dor Ibid drac.*

(*z*) Armin. *Profitebatur omnes ſeſe gratiæ divinæ operationes quæcũq; poſſunt ſtatui modo ne gratia ulla ſtatuatur quæ ſit irreſiſtibilis agnoſcere*; *Gomarus oſtendebat quæ ambiguitas*, *ac quandolus ſub iſta irreſiſtibilis voce lateret occultiam nempe ſub eadem damnatam Synergiſtarum opinionem.*

as

as *heaven is from hell*, and finde set down distinctly, in the very place you point at. 2. And indeed by this doore of *resistible* grace, do they, both Arminians and Jesuites, as is to be seen every where in their writings, set in their doctrines. 1. Of the Almighties *dependency* on the will of his *creatures or vassals*. 2. Of mans *absolute free will* since the fall. 3. Of meer morall *suasion* in the worke of conversion. 4. Of *scientia media*. 5. A bare slight concurse in the worke of grace. 6. *Universall grace*. 7. *Totall and finall falling away* from grace, &c. Any Reader may pick up passages proving this, without my help, out of the severall Sections of *T P*'s two last Chapters. 4. The Arminians, and Mr *T.P.* with *Bellarmine*, and divers other *Jesuites*, waving either altogether, or as much as they dare amongst Christians, the termes of *irresistible, necessary, physicall, immediate, proper, effectuall*, (for the most harsh sounding of all which, they might among our authors, if their pride would but suffer them to consult with them, finde sufficiently made digestible to any Christian by our interpretations) take up instead of them, those of *certeine, infallible, morall, sufficient, efficacious, resistible, &c.* Out of which when it serves their owne turns best in *Cryptis* among their Disciples, they can take out all reall *efficacy* or *operation*, and make them signifie nothing, but either, 1. A meer *certeinty of event*, p. 60. depending if not upon fortune, or upon the meer lubricity of mans choice, yet upon bare speculative, and intuitive *prescience*. p. 61. 2. Or an odd congruous *determination* adapted to the *criticall good hour* and opportunity of our wils being at leisure forsooth, and in a handsome posture for the entertainment of divine influences and suggestions, p. 62. (a) 3. A meer *forensicall* forrein worke of *suasion, per modum proponentis & laudantis objectum*. 5 Yet the Arminians when they have been by the *vindices gratiæ*, the orthodox, hotly pursued, they have been ready to throw up all their gettings, whilst they have been forced to confesse, that Gods worke of *grace is absolutely irresistible*

(a) *Vti* Suarez and other Jesuites. *Moralis suasio etsi abundans non sufficit, physica determinatio nimia est, tollit enim libertatem, sed in congruitate quadam tota gratiæ efficacia consistit.* And so they glow to a *viator post lapsum*, not so much grace, as *Aug.* allowed to *Adam* before the fall, of which see at large, and learnedly, *Jansenius* in his *Augustinus, cap. 20. de gratia primi hominis* No wonder the book was condemned by the Pope, for it will ever be in the sides of Jesuites and Arminians, *tanquam lateri lethalis arundo*. And look what questions *Jansenius* puts upon his adversaries the Jesuites, to be resolved, would be resolved by *T. P.* p. 177. in Tom. 2.

in the illumination of the *understanding*, *excitation of the affections*, yea some way in the *perswasion of the will*, and yet they never clearly discovered either, why it should be more absurd to defend the *irresistibility* of the understanding, then of the *will*. 2. Or how the *affections can irresistibly* be wrought upon, and yet not the *will* be wrought upon too, when as the *affections* according to the best Philosophers, are nothing else but the will extended or dilated, *vehementia voluntatis transit in affectum*. But as for Mr *T. P.* though he serve us often in with the expressions of *certaine infallible, undoubted*, and sometimes comes in words so neer us, as that it is hard to say wherein the difference lies betwixt us, as when he saith, p. 61. that *the vessels of election doe very certainly persevere to the end* (*b*), yet for the most part in these two Chapters, taking him according to the *series* and plaine *scope* of his words, he is farre lesse ingenuous, then the *Arminians* in divers parts of their writings appeare to be. And when he grants us most of *efficacy* in the way of grace, hee 1. *Mainteines* that to proceed only from divine *prescience, not from the omnipotent working of Gods hand*, p. 61. *which cannot be frustrate*. 2. He bespatters us, who mainteine the *ineffable, reall, victorious* worke of grace (*c*), whereby God gives us to will and to doe according to his owne good will and pleasure, and infuseth the habits of grace into the soule, with overturning the nature of the will, as if it did not *correct*, but *destroy* the *will*, p. 57. to work as *Balaams* Asse, p. 63. for the mistaking of the question so wilfully, some would cry out, though I will not, *Asinus ad lyram argumentum est Asininum*. 3. Hee doth all that hee can to enervate the most efficacious Scriptures, proving the efficacy of grace, p. 60. but all after so ridiculous and childish a fashion, upon such mistakes of the matter, as very *Alphabetarians* in these *controversies*, would hardly runne into, as that I should blush to spend time (having laid open matters as I have done) in the confuting of them. 6. The *Arminians* and Mr *T. P.* when

(*b*) And more when he saith, p. 67. that grace so *powerfully perswades the Elect, as that they will certainly both beleeve and obey, and persevere to the end.*

(*c*) Wee in the point hold but what *Austin* did, *de correp. grat. c.* 12. where he assignes the difference of the grace betwixt the first and second *Adam*, *fortissimo quippe dimisit atq; permisit facere quod vellet, infirmis servavit ut ipso donante invictissimè quod bonum est vellent, nec hoc desetere invictissimè nollent.*

when as they can scarle be ignorant that the debates betwixt them and their adversaries, are chiefely of Gods way of working upon the soule in the first act of conversion or *regeneration*, yet for the serving of their owne turnes, they will make the world believe, that even after conversion we mainteine, that God workes alwaies *irresistibly* in his children, as to all *occasionall individuall acts*, whereby they are kept from sinning against him, p. 56. This liberty and freedome of the regenerate will, is at *once expressed, Psal.* 119. 32. p. 65. *I may wonder as well as Grotius, Nullum magnum ingenium sine mixtura dementiæ, nemo sapit omnibus horis.* You, and your admirable *Grotius* with you, *may trifle and toy*: for pray when was this ever questioned by any adversary which either of you had? 7. If what the Arminians and *T. P.* every where say, that we cannot prevaile for the *irresistibility* of the will, because it destroies it, how can they look to prevaile for the *resistibility* of it, for that will be as contrary to it, as the former (*d*). And this I trust may serve abundantly as to the second particular proposed, p. 326. For the third, what ends the orthodox have when they use these termes of *irresistible, physicall, necessary, &c.* 1. It is seldome done without some *renitency*. 2. Never done without granting some *resistency actuall* before, in, and after the worke of conversion, from *Rom.* 7. 22, 23, *Gal.* 5. 17. not in the least fashion *denying a connate and adnate power of resistency*, to remain in us to the last (*e*), however strenuously denying any of these *actuall* or *potentiall* resistences to be stronger then the grace of God, which in Gods *elected converts*, and that by vertue of the grace of their *election and conversion goeth forth conquering, and to conquer*, gets the mastery, and binds the resisting and strong man. 3. They never use them for the destroying of the essentiall liberty of the will, the *introducing of fatall necessity, coaction* (*f*), who in reference to Gods eternall *decree* and temporall execution of it in the the matter of grace, introduce

(*d*) *De his vide Dr* Ward *concionem de gratis discriminatrice. Dr* Ames *in coronid. ad Artic.* 3 & 4. J. Bogerm. *Annot. contr. H. Grot. Dr* Riv. *disp.* 9. *agnoscunt in homine illam potentiam resistendi semper manere, qua si vult resistere potest. Sed negant eo velle resistere.*

(*e*) *Vid. Amen in marg. p.* 174.

(*f*) *Dr* Prest. *p.* 17. *Hæc cautio præmittenda est, ubi vocabula irresistibiliter non intellegere nos vim aliquam voluntati illatam, sed insuperabilem tantum efficaciam gratiæ divinæ.*

troduce no other neceſſity, then what in *reference to divine præſcience*, *T. P.* with a world of other *Arminians*, he cals *certeinty*, *infallibility*, *a neceſſity of conſequence*, p. 61. &c. ſave onely we dare not be ſo bold, as with him, 1. To ſuſpend Gods decrees upon the meer *certeinty* of *event*, p. 60. as if it were not directed by Gods determinate Counſell. 2. And then farre leſſe dare we when we ſpeak of ſaving gracious workes, (for of them he is treating, and he knowes, or ſhould know the queſtion to be) ſay with him, p. 61. *that it is one thing to follow as the effect of a cauſe in order of nature, and quite another to follow as the ſequell of an antecedent*, in the way of *argumentation*. For although this be a true *Logicall maxime* in it ſelfe, yet when it is applied, as here it is, to the acts of Gods grace there can be nothing clearer, however you doe peremptorily deny it ſeverall times. Chap. 4, 5. p. 73. but that you deny Gods decree of *eternall election*, and *his grace of temporall vocation*, to be any cauſes in nature, *ex. gr.* of faith, repentance, or any other grace, as the *genuine* fruits thereof. *Habeamus confitentem reum, Sorex ſe prodit proprio judicio* (g). 4. But when they uſe them, they do it as *Auſtin* (b) and others have

(g) That queſtion leſſe is truth which Dr *Preſton* expreſſeth, *Theſ. de grat. convertentis irreſiſtibilitate converſio ſimul eſt & libera & irreſiſtibilis. Irreſiſtibilis eſt, quia non ſolum neceſſitatem conſequentiæ ſed conſequentis ſequitur phyſicam inclinationem voluntatis præeuntem, & ultimum dictamen intellectus illud probans & confirmans, nos dicimus voluntatem non poſſe tum phyſicè motioni à gratia profectæ, tum divinæ ſuaſioni reniti vel reſragari, ſed neceſſitate conſequentiæ ductum Dei ſequi.*

(b) Auguſt. *Enchirid. cap. 96. Liberum arbitrium non poteſt Deo ſalvum facienti reſiſtere.* Proſper *contra collat. cap. 6. Non quæ reſiſtentem invitumq; compellat ſed, ex invito volentem faciat.* Aug. *de prædeſt. ſanctorum, cap. 7. Hæc gratia quæ occultè divinâ largitate humanis cordibus tribuitur, à nullo duro corde reſpuitur; Ideo quippe tribuitur ut cordis duritia primitus auferatur, alibi à nullo duro corde rejicitur. Inſpirata nempe ut loquitur de ſp. & lit. cap. 17. gratiæ ſuavitate per ſpiritum ſanctum, faciente plus delectare quod præcipit, quam delectat quod appetit, & ut alibi brevius indendo certam ſcientiam & victricem delectationem. Sic lib. de prædeſt. ſanctor. lib. 1. cap. 20. in nobis mirabili modo & inenarrabili operatur & velle.* Proſper *de vocat. gentium, cap. 3 2. Nihil obſiſtere divinæ gratiæ poſſe, quo minus id quod voluerit impleatur.* Fulgent. *de remiſſione peccat. lib. 2 cap. 2. Quia hoc vult, qui omnia quæcunq; voluit fecit, quod ſemper inſuperabiliter facit, hoc aliis in his impletur quod omnipotentis Dei voluntas immutabilis & inſuperabilis facit.*

done

done, such as are *tantamount* with them, to expresse as farre as lies in them, that which to the full is *ineffable viz.* Gods working in the soule graciously. 1. By a proper *reall* way of working, opposed to an externall, metaphoricall constructive or meerly *morall way*. 2. By a most internall penetrating way of putting into the soule, the *life of God*, and all the habits of grace, called the *seed of God, depth of earth, oile in the lamp*, and not only by some slight *coruscations*; or *irradiations*, which most probably you may call, p. 56. *grace infused*. 3. Wee understand by such expressions, an Almighty, Almercifull grace, a most durable, lasting, everlasting worke of grace, in the commending of which, the Scripture is most sweetly and excellently *copious*. In all which matters, oh that Mr *T. P.* were but soundly instructed by that teacher, *qui cathedram habet in cœlo, John* 6. 45. and in which, if it pleased him, hee might have had sound information from all our orthodox writers, but that I perceive he is above them all, for he tels me (in an Epistle) that *stultum est sapere cum commentario*, our *Eagle forsooth will catch no flies*. However I am come to the end of the fifth thing promised; and having finished that, and so as I trust, not onely discovered, but even battered downe that which is to the *Arminians*, and Mr *T. P.* with them, their great *Palladium* and fortresse of strength, wherein yet they make lies their refuge; for all along in it they stand up for *lies*, and with all their strength, *tanquam pro aris & focis*, stand up for a wretched, miserable, lying, sinfull power of *resisting* the grace of God, which he that hath most of, is the more truly a slave, and the more to be hated by *God and man*, if he will offer to plead for this *Baal* (*i*), I say, having thus overcome this, I may bee much briefe in the sixth thing proposed about the liberty of the will, and *perseverance of the Saints*. As to the first, your splendid, gawdy, Idoll *free will*; And yet (as a Reverend Father cals it) the *rootun Dagon*, for which you doe so freely and voluminously

(*i*) See Mr *Pemble* about the nature and property of grace and faith, p. 150. To be able to commit this act comes not from power and strength, but from weakness and infirmity, perfect strength and liberty is to have no power or will to commit sinne, &c. As for my part, what would become of so good natured a creature, as *T. P* I will not determine. But as for my selfe, were I to be left to the good management of my own free will, I were certeine to go to hell. *August. de corrept. cap.* 12. *Inter tot ac tantas tentationes infirmitate sua voluntas succumberet; & ideo perseverare non possent quia deficientes nec vellent, aut non ita vellent infirmitate voluntatis ut possent.*

voluminously plead, as the only *Baroniſſa* (*k*) Lady *Empreſſe* whom you court, though I might deliver in many things, yet I will deliver onely in theſe few things, which are not the *ſphalmata correctoris prelii*, but are the proper and onely faults of the *Corrector* of the late *uncorrected Copy*, and the chiefe of them bee theſe following, which I would beſeech you Mr *Corrector*, to amend in your next edition. 1. You carry matters ſo throughout, but eſpecially, p. 57. 59. &c. as if your adverſaries did wholly, and in all caſes, deny free will, whereas they are moſt ready with *Auſtin*, to take up that *voluntas eſt ſemper libera, ſed non ſemper bona*. The Queſtion is not about the wils freedome, but about its freedome to grace and goodneſſe, not about the eſſence or faculty, but the powers of mans will (*l*), *ſic ſemper es tu prater caſam*, or if you will not in your owne phraſe, p. 15. you *ſhoot ſtill beyond what you aime at*, to be ſure what you ſhould aime at. 2. I cannot tell how it comes to paſſe, (*rem ſcio, modum neſcio*) but I am ſure ſo it is, you will needs moſt Jeſuitically place the eſteem of the wils freedome, juſt as and where the Jeſuites doe, *viz.* in an undetermined indifferency, both *ad contraria & contradictoria* (*m*). It cannot be ſaid to be free with you, unleſſe it be alike inclineable to good, as to evill, *& è contrà* (*n*), for elſe it is but *taking*, *not choice*, p. 62. and all this you doe in deſpight of *Fathers*, ancient *Philoſophers*, the more ancient ſort of *Schoolmen*, who thought the eſſentiall liberty of the will, to be well enough preſerved, if it were but ſecured, 1. From naturall neceſſity which is confined though ſpontaneouſlie to one as you diſpute, p. 61. 2. From externall violence and *coaction*, the very thing you flout and jeer at, p. 62. 3. If it were but allowed to be the former principle, and the ſubordinate *intrinſecall efficient principle* of its own volition. You will by no meanes allow it to be free, unleſſe it bee exempt from all *divine* (and in that ſenſe only) *neceſſary predetermination*, p. 61. and but for ſhame

(*k*) Bogerman, ex D. Pareo Annotat. p. 75. *Si remonſtrantibus ſuis liceat uti æquivocationibus, Deus dat velle, invitando & rogando hanc libram* BARONISSAM *at* DOMINAM.

(*l*) *Aug. lib. ad Boniſac. c 2. Quis noſtrum dicit quod hominis peccato perierit liberum arbitrium de humano genere*; & paulo poſt: *Nam liberum arbitrium uſq; adeo in peccatore non periit, ut per illud peccant maximè homines qui cum delectatione peccant, & amore peccati; hoc in eis placet, quod eis libet.*

(*m*) Dr Preſton *quò ſupra, eſt definitio in cerebro Jeſuitarum ſolummodo confita.*

(*n*) Which becauſe that *Auſtin* of old would not doe, the Pelagians quarrelled with him extremely *Vd.* Janſen *in ſuo* Auguſt. *cap. 2. lib. 3. de ſtatu nat. lapſa.*

ſhame of the world and ſpeech of people, you would have as well concluded it free from all divine *præſcience*, *ibid.* p. 61. 3. You give no conſiderable or ſufficient indications of any vaſt difference betwixt the wils liberty in the ſtate of its *integrity*, or in its *lapſed* ſtate. But you ſo carry matters in your quotations of *Tertullian*, p. 57. and the ſon of *Syrach*, p. 65. who ſpeake *chiefly*, if not onely of the *condition of mans will before the fall*, as if mans freedome to good or evill were alike in both. Slightly indeed you touch upon ſomething looking towards ſome difference, when you ſay, p. 6. that the *Protoplaſt was the promoter of your guilt*; and when by way of explication you add, p. 57. that *God* doth *correct*, but not deſtroy *mans free will*; but (o) when all this comes but to a *correcting* of (p) *mans free will*, in ſtead of *reviving* of it, of a reſtoring of it to its priſtine integrity in ſome meaſure, (and in that ſenſe a deſtroying of the vicious inclination of it) nay, when this correction of it, p. 63. is but to concur to its perfect *ſanity*, *as the light of the Sun is to the eye-lid, and the opening thereof*, which rather ſuppoſes a faculty of ſeeing in the eye, (as *Auſtin* was uſed to ſay, even in reference to *Adam*, that *lumen eſt neceſſarium ſanſſimis oculis*) then any way effects it; to me you aſſign no difference at all, but ſuppoſe them alike in both. 4. You are ſo confident of your notions about *free will*, *Lat. liberum arbitrium*, and Greek ἀυτεξούσιον, though in the Latine Vulgar, & Greek Septuagint, there words be not a word of either, & though the Hebrew relating to the freedome of mans will, as חפץ רצון נדבה (q) rather refer to ἑκούσιον, or ſpontaniety, which you reject, p. 64. then to what is the full liberty of the *will*, *option*, *option* twice, which in al caſes you plead for, p. 64. *optio eſt optimorum* (r) beſides that (as we have heard) both *Auſtin* and *Melancthon*, ſcarce durſt name the *free will* of man ſince the fall) I ſay you are ſo confident of them, as that you deny unto God himſelfe, all true liberty of will, and election of good, as if he

(o) So that according to you, mans will before the fall, and ſince, as to liberty, to goodneſs, differs but as your correct Copy, from your uncorrect, and that I am ſure for ſubſtance, is very little, *Auſtin* otherwiſe, *cap. 53. de nat. & grat. Quid tantum de naturæ poſſibilitate præſumitur vulnerata? Sauciata, perdita eſt, vera confeſſione non falſa defenſione opus habet.*

(p) *Viz.* not of a will dead in treſpaſſes and ſins.

(q) Riv. *diſp. 8. theſ. 1. Liberi arbitrii phraſis non legitur in vulgata interpret. latina veteris & novi Teſtamenti.*

(r) Sic Jacob. Armin. *Art. 2. p. 132.* and you tranſcribe him, p 63 juſt as *Julian* twitted *Auſtin*, *Non minore ſtultitiæ profeſſione quam profanitate liberum vocas, quod dicis niſi unum velle non poſſe. Aug.* upon Matthew, *ſuprà.*

(s) Juſt as the Pelagians had done before, *Aug. l. 1. operum imperfect. liberum non eſt niſi quod duo poteſt velle, id eſt bonum & malum. Liber Deus non eſt, qui malum non poteſt velle, de quo etiam ipſe dixiſti, Deus eſſe niſi juſtus non poteſt ſiccine Deum laudas ut ei auferas, libertatem, &c.*

(t) Let him but look, ſaith my old good Tutor, Dr *Ames* Præf. to Dr *Jacksons* vanities. *Marſil. ficin. Theolog. Platonia de immor. animæ*, he ſhall finde this title, *voluntas Dei neceſſaria ſimul eſt & libera* and in the Chapter it ſelfe hee ſhall finde, that the Platoniſts would be aſhamed of ſuch ſlim ſhifts. *In ipſo bono certe ſumma naturæ neceſſitas cum ſumma libertate voluntatis concurrit, uſq; adeo ut neceſſario liber voluntarius ſit Deus, & voluntarie neceſſarius. A nobis id tantum ubiq; affirmari optamus, quod Deo dignum ſit, quale eſt in Deo cum ſumma neceſſitate ſummam congredi libertatem.*

(u) *Poſſe ſi vellet, velle ut poſſit.*

(s) were not *liberum ſed neceſſarium agens*, no free, but neceſſary agent. p. 63 whereas the very School of *Plato*, wherein your admirable *Boethius* was brought up, could have taught you better (t). And thus to your illiberall eſcapes about free will. Come we to the next, to ſpeake of your miſtakes about the *Saints perſeverance* which we mainteine, or of the Saints *Apoſtacy*, which you like better, and treat of, p. 65. to the end of the third Chapter. And here I finde it true, what you my good *Medicaſter* (you know in your Epiſtles, you began with me *medicè*, offering to be my Phyſitian) doe obſerve very truly, p. 60. *that an error in the firſt concoction, is hardly mended in the ſecond*, & therefore you having taken in ſo many errors about *predeſtination and free will in your firſt concoction*, are not like to mend in your laſt about *perſeverance*.

Ἑνὸς δόντος δοθέντος πολλὰ συμβαίνει.

Uno abſurdo dato mille ſequuntur. The chiefe of them be theſe; for drawing up towards a concluſion, I am onely for the *ſumma capitula rerum*. And here your firſt ſtumbling ſtone is, that *Adam*, p. 65. fell from the ſame *kinde of grace*, which is now by Jeſus Chriſt the Redeemer, given unto Chriſtians to preſerve them from falling, and that *ergo* Chriſtians may Apoſtatize, as well as he, whereas *Auſtin* long ſince hath ſhewn many differences betwixt the grace given to the firſt *Adam*, and the grace given by the ſecond *Adam*: the chiefe whereof be theſe. 1. That God did more give up the firſt ſtrong *Adam* into his owne keeping, but that now he puts his *weake lambs* into a *ſtronger hand, viz.* into the *hands and keeping of the ſecond Adam*, out of whoſe hands no man or Devill ſhall be able to pluck them. 2. He gave to the firſt *Adam* a power to ſtand if he would, he now gives by Chriſt to his elect, a will to ſtand and perſevere by his power, and not by their own. 3. All the grace which *Adam* (u) had, was onely *adjutorium ſine quo non*, a certeine help, without which, neither men nor *Angels* could

could have stood. The grace which true Christians have now, is *adjutorium quo*, such a succour, by which they doe, and shall certainely stand, which two differ as much as *Austins* solemn illustration useth to be, as the *giving and continuing of the faculty and act of seeing to a blind man*, and the giving of the light of the Sun to a seeing man (*x*); *ergo Adam* might and did fall, but the elect Saints shall not. 2. Your *next rock of offence* is, that upon which your admirable *Gretins*, p.65. makes *you to stumble*, and here *cæcus cæcum ducit*, whilst neither of you will distinguish betwixt a *partiall* foule fall, such as *Davids* was, p. 66. and a *totall and finall Apostacy*; whereas even apostatizing *Bertius* in (*y*) his famous booke which he wrote about Apostacy, might have taught you, that though *David* by his fall, did most heinously resist the *Holy Ghost* by grieving of it, yet he did not *totaliter expectorare Spiritum sanctum*, which made him to pray, *Psal.* 51.11. that the *Lord would not take away his holy Spirit from him*, *ergo*, as yet he even had it after his fall, *viz.* to *restore unto him the joy of his salvation*, *ergo*, hee was fallen not from the state of salvation, but from the joy of it. And if this had not been true, *David* after his fall must have been *circumcised* again, and all Christians at any time falling into enormous sins, must be baptiz'd again. I hope Mr *T. P.* shall not need to turne *Anabaptist*, so soon as he shall have recanted for writing his *offensive Correct Copy*. As for what you scoffe at about the circular returne of Gods omnipotent grace, coming and giving it, is for substance but a Pelagian flout, who used to cry out, that if grace be necessary unto every act of doing good or shunning evill, that then God is conquered and his grace, and not man and his will (*z*). 3. Farre wiser and holier men then your selfe, dare maintein it against all your *jeeres*, that some graces of God (*a*), *do go and come*, &c. and that at sometimes in prefetting of his people, he doth more put forth his omnipotent power of grace, than at other times, upon which indeed

(*x*) The giving of food to a living man, and the raising up of a dead man, see him in the place before quoted, *cap.* 12. *de correp. grat.* most excellently and fully. *Nunc sanctis in regnũ Dei per gratiam Dei prædestinatis non tantum tale adjutorium perseverantiæ datur, sed talis ut perseverantia ipsa eis donetur.*

(*y*) Bertius *de Apostasia sanctorum.*

(*z*) Hyeronym. *Dialog. l.* 3 *Si non fecimus quod præcepit, aut voluit nos adjuvare Deus aut noluit, si voluit & adjuvit & tamen non quod voluit facimus, non nos sed ille superatus est. Si autem noluit adjuvare, non est culpa ejus qui voluit facere.*

(*a*) Greg. *mor. lib.* 2. *cap.* 42. *In sanctorum cordibus secundum quasdam virtutes semper manet spiritus, secundum quasdam recessurus venit, & venturus recedit, in his virtutibus sine quibus ad vitam non pervenitur in electorum suorum cordibus permanet.*

indeed they ſhould not: but indeed they will more ſin when grace withdrawes, and will repent when it returnes againe. 3. Upon your reviving of a ſottiſh notion, of an *halfe engliſh, halfe Belgicke*, but a really drunken *Dick Thomſon*, of a *falling damnably* from grace, (you and he mean a *totall*, though not *finall* fall, falling into a *ſtate of damnation*, *Rom.*8.1. *John* 5.24. which none of ours ſay: yet they all ſay, that whenſoever any man fals into any ſinne, he fals damnably, is ſo as to deſerve damnation, *Rom.* 6. 23.) and upon the urging of a worſe conceit of your owne, that no man is elected untill he hath perſevered, p.69. in *faith* and *repentance*, which cannot be till he is dead: you ſport your ſelfe with a baby of your own making, or you be at a deadly fewd with Sir *N. N.* againe, and I wiſh he could be conjured up to anſwer you, for I am even quite weary of ſuch *toies*, and of ſuch *capering* and *skippings* unto queſtions of your owne making, and your reall ſtartings indeed never approaching to the *queſtions* betwixt you and your reall *adverſaries*: And yet with much ſuch kinde of ſtuffe, anſwered long agoe in my firſt papers, are we cloid, from p.67. to the end of the Chapter, as *ex. gr.* Who doubts but that thoſe who at beſt had but *common grace*, or perchance at moſt, onely the grace of the externall meanes of grace? as thoſe in *Iſa.*5.4. *Mat.*23.47 *Jona* 4.11. or that thoſe who had onely grace *baptiſmo tenus*, as *Auſtin* ſpeaks, as the ſweet *babes of grace* you ſpeak of? or ſome officiall *grace* (if I may ſo ſpeake) unto *magiſtracy* or unto *miniſtry*, of which *Tertullian* ſpeakes? cap. 11. or at higheſt onely ſome temporall (*b*), but not ſaving grace, of which *Auſtin* makes mention, (*c*) *de grat. & corrept. cap.* 6. & 9. of which kinde of perſons, I am ſure hee ſpeaks ſomewhere, that how much *patience* ſoever God allowes them, hee never gives them true and *ſaving repentance*, that namely, of which the Apoſtle ſaith, that it is a repentance never to be repented of, 2*Cor.*7. *Quantumlibet illis præbeat patientiam, nunquam illis*

(*b*) See about this *Riv. R. Abbot*, *cont. Thompſon de interciſion. grat.*

(*c*) Auguſtin *de correp. gra.* *Sunt quidam qui filii Dei propter ſuſceptam vel temporaliter gratiam dicuntur à nobis, nec ſunt tamen Deo. Quicunque ergo in Dei providentiſſima diſpoſitione præſcii, prædeſtinati, vocati juſtificati & glorificati ſunt; non dico etiam nondum renati, ſed etiam nondum nati, jam filii Dei ſunt, & omnino perire non poſſunt.*

illis concedit ſalubrem veramq; pœnitentiam, and of whom in the very Chapter you quote, he ſaith, (*d*) *Auguſt. de corrept. & grat. cap.* 9. they *were no ſons*, when *in profeſſion & in name* they were ſons. *Non erant* (ſaith he) *filii etiam quando erant in profeſſione & nomine filiorum, non quia juſtitiam ſimulaverunt, ſed quia in ea non permanſerant.* Or that thoſe who were yet never called, but to be called as the loſt *ſheep*, or were fallen in part as the *loſt groat*, the *prodigall*, &c. might in ſome ſenſe be loſt, fall, and yet riſe againe, p. 67. I ſay, whoever amongſt your much abuſed *Calviniſts*, (whom you love as wel, as he did, who wrote the *Calvino-Turciſmus*, for unto Turks you compare them, p. 55. Or that other fellow, who wrote the *Abſurdorum abſurdiſſima Calviniſtica abſurda*) (*e*) did ever queſtion any of theſe matters? But if you would be intreated by your now tired friend, who is even wearied off of his ſtumps by following you in your vagaries, for the matters really about the point of perſeverance, debated betwixt you and your enemies, to conſult well that pious, reverend Biſhop of *Saliſbury*, *Rob. Abbots*, in his *diatribe* againſt *Thompſon. de intereiſ. juſtif. & gratiæ, cap.* 6, 7, 8. You would better learne to ſtate queſtions, might poſſibly be much edified, by receiving full ſatisfaction, about *Auſtins* opinion in the matter of perſeverance in thoſe and ſuch like paſſages as you quote, p. 68. Pray forſooth, good Sir, let me perſwade you to muſe a while on him, reckon you two together, I am not at leiſure for this time to quit *ſcores* with you, but muſt finiſh the ſixth thing which I promiſed, and my anſwer to all your fourth Chapter. And well might I now be allowed to ſtride over all your fifth Chapter, which hath been ſo battered, mauld, and broken by my anſwers to the former, as that it moulders all to pieces, like *Iſa.* 30. 13.) *to the ſwelling out in a high wall, whoſe breaking commeth ſuddenly.* And indeed if you could not ſtand, whilſt to make us odious, you oppoſed *abſolute reprobation*, how doe you think to ſtand, when you enter upon

(*d*) And he begins the very Chapter with a *Ne nos moveat quod filiis ſuis quibuſdam Deus non dat iſtam perſeverantiam. Abſit enim ut ita eſſet, ſi de illis prædeſtinatis eſſent, & ſecundum propoſitum vocatis.*

(*e*) Or to that other quoted by Biſhop Hall in his Peace-maker, Sect. 5. who uſed to put it into his Letany. *A fraternitate Calviniana libera nos Domine.*

upon the defence of conditionall election, *depending upon faith and obedience, and perseverance in them*, p.69. which will make you most odious almost all Christendom over? And to pass on to the final epilogue promised before. But that you may know, having travelled so many miles with you, I will not breake off for some *may bits*; take in these few short answers to what you bring in from Chap.5. Sect 55. p.69. and Sect.60. p.73. and if any one shall conclude that I am too short in these answers, let him consider, that it is because in others I have bin too long, we have already sufficiently weakned all these objections, and if need shall require, I may, God giving life, grace and opportunity, enlarge more some other time: However take some few, 1. Generall, 2. Particular Animadversions.

1. The Generall be these. 1. That our *good Gentleman* is not much inamoured with the Doctrine of *free election*, the fountaine of all *saving grace*, which makes him thrust it into the very *posteriors* of his *Pamphlet*, with a preface before it, p.68. *that it was a subject which he least of all studied, and least delighted in of any other*, and that too, as it is plaine by his first papers, after that he had *actually foiled* one *weake Gentleman* with his Arguments for conditionall *election*, and that he had been tampering to have *tripped* up the heels of some others whom he found somewhat too *tough* for him. As to this present *Correct Copy*, it is to me somewhat more then probable, that in the behalfe of *reprobates*, for which he pleads in 4 whole Chapters, having over-heated and overstudied himself, hee was willing to tell the world that he had not much studied that point of *election*, but however was resolved to maintein it to be *conditionall*, because he had sped so wel in opposing *absolute reprobation, Egregiam verò laudem, vitula tu dignus*. 2. Having by a matter of 12, or 14. lines, which I think is the *summa totalis*, overspoken himselfe, p.56. in the commendation of grace, and having before it, p.51. professed himselfe to be

much

much for *retractations*, he doth by no leſſe then five reaſons in this fifth Chapter of his, *retract* or do *pennance* for his over laviſh expreſſions: for it is not poſſible that his *conceſſions* there, p. 55, 56. ſhould bee conſiſtent with his *ſtedfaſt beliefe*, p. 68. as he ſaith, divulged in this Chapter? How can all thoſe good things ſpoken there, be *given us by ſpeciall grace*, and yet all along in this Chapter, be preſuppoſed as conditions of that *election*, by which they be all conveied? How can God by his grace, as he ſaith, p. 56. *make us to differ*, and yet here, p. 70. *preſuppoſe the difference made before he elects us*. 3. The whole Chapter crawles as much with reall, yea even with verball *Pelagianiſme* and *Maſſilianiſme*, as hath been ſhewed before in the parallell, as ever *Egypt crawled with lice Exod.* 8 7. The very *punctum & apex Pelagianiſmi*, was in this ſaying (f), *The Lord, ſaid the Pelagian, did foreknow who ſhould be holy and ũblameable* by the liberty of their "freewill, and therefore hee did in his preſcience, "whereby hee did foreknow that they ſhould be ſuch, "chooſe them: Unto which *Auſtins* anſwer unto the "point upon the place was, that God did not chooſe "us, becauſe we were holy, but that we might be ſo, "for therefore were we to become ſuch, becauſe he "prædeſtinating did chooſe us, that by his grace we might be ſuch. 4. The whole Chapter throughout, diſallowes all *abſolute* grace, or grace abſolutely beſtowed; for without the leaſt *haſitation*, or the leaſt indication of any limitation, the man Mr *T. P.* ſtedfaſtly believes, p. 68. that Gods *decree of election from all eternity, was not abſolute and irreſpective, but in reſpect unto, and præſcience of ſome qualification; without which, no man is the proper abject of ſuch a decree*, and p. 71. *the Scripture gives us none but conditionall promiſes*. So that now, if (as is moſt true) we be but called *according to purpoſe*, *Rom.* 8.29. with a holy calling, not according *to workes of righteouſneſſe which we have done*, 2 *Tim.* 1.9. If made Gods workemanſhip, *created*

(f) Aug. *de prædeſtin. Sanctorum*, cap. 18. *Præſciebat ergo ait Pelagianus qui futuri eſſent ſãcti & immaculati per liberæ voluntatis arbitrium, & ideo eos ante mundi conſtitutionem in ipſa ſua præſcientia, qua tales futuros eſſe præſcivit, elegit.* Now followes the anſwer of *Auſtin. Elegit nos in ipſo ut eſſemus ſancti & immaculati, non ergo quia futuri eramus, ſed ut eſſemus, nempe certum eſt, nempe manifeſtum eſt, ideo quippe tales eramus futuri, qui elegit ipſe prædeſtinans ut tales per gratiam ejus eſſemus.*

unto all manner of good workes, Eph. 2. 10. *If faith*, Eph. 2. 8. *If repentance be but the gifts of God*, Acts 11. 18. Mr *T. P.* such is his skill, can give us a reason and cause, and condition for all this, *viz.* because man *repents, believes before hand*, before he be chosen to them (g). A thing somewhat worse then that of the Pelagian, that grace is given *secundum merita operum*, according to the merits of good workes. 5. All the five reasons labor of one incurable disease, *viz.* of a way of argumentation from the *order of Gods intentions in the making of the decree to the order of the execution of it*. And thus as to the generall flawes, which are as *warp and woofe, uti vora vibiam sequitur* to this Chapter. There needs then the lesse to bee said to the five following arguments, from p. 69. *ad* 71. The first page, 69. hath the last mistake, as a *leprosie in the head*, in the very *front of it*. And though the good man had so oratorially declaimed against a πρωθύστερον in divinity, p. 23. yet he here fiercely runnes upon it, whilst he makes the *sequel*, God doth not in time bestow upon those of ripe years, eternal life, before the actual *existence of faith, repentance, obedience*, &c. *ergo* he did not so much as intend election before the foresight of them. Of the wildnesse of this sequell, pray let the reader see Dr *Twisse* in his answer to Mr *Heard*, p. 44. 2. The first proposition of his syllogisme, is absolutely false, unlesse it be understood of grown rationall persons, with exception of all Christian infants, dying before, or presently *after baptisme*; of all *Christian naturall fools, dumb and deafe persons*, who have no explicite *formed faith, repentance or obedience*. 3. The sequell from the *justice of the decree*, to the justice of the performing of it, without faith and repentance in the most, is most ridiculous; for the decree of election is an act of Gods soveraigne power and liberality, whereby he resolves to give grace and glory to whom he pleaseth, *Rom* 9. 18. The actuall collation of eternall life or glory, is so an act of grace, *Rom.* 6. 23. as that the Lords own promises, and Christs merits considered, it is

an

(g) From hence, as Bishop *Carleton* wel against *Montacutis examinat.* what can follow but this, that God giveth these graces, in respect of these graces, which were to runne giddy in a circle. *Impii ambulant in circulo*, just as the Massilians had done before, *Comment. in cap.* 21. *ad* Timoth. *Cur non impletur ejus voluntas? sed in omni conditione sensus est, conditio latet. Vult enim Deus omnes homines salvos fieri, sed si accedant ad eum, non enim sic vult ut nolentes salventur, sed vult ipsos salvari, si & ipsi velint.*

an act of remunerative justice, 2 *Thes.*1.6,7. 4 (*h*) The *necessary condition* which you speake of in the *foot* of this argument, p. 69. and the merits which you would seem to renounce, in the tail or close of your last, p. 73. in despight of all that you have *pleaded*, or can *plead* to the contrary, will force you to mainteine *meritorious* causes of *divine* election, as farre as ever *Pelagius* did, and in the sense that the Fathers did take the word merit, and deny grace to be *conferred according to works*. Your second argument, Sect. 56. p. 69. and 70. hath that mistake in the tail of it, which the other hath in the head, namely, because that Christ in time is the *head of the Church*, and *before all time was designed to be such*, therefore he was the *meritorious cause* of *election* it selfe, and not *onely of salvation, and every saving grace* tending to it, (which none but *Socinians*, and the grossest sort of *Arminians* use to deny) and so the election of Christ being in the intuition of the *back-sliding of the first Aaam*, p. 69. *ergo* say you it must needs be respectively: but because you doe but in this *imperiously dictate*, and offer no proofe at all, and that you be a direct *Anti-Augustinian* in this, *Augustin* using against the *Pelagians*, to triumph in the contrary Argument, taken from Gods freely choosing Christ to be the head of the prædestinate (*i*). I shall think nothing so fit, as to send you to School again to Dr *Twisse*, that famous School-man whom you point at, when you reject the saying which some *affirme*, p. 70. that Christ is not *onely the meanes*, but the meritorious *cause of our election*; and there you may understand (I pray God give you grace to doe it) how that assertion is mainteined by him, without the least *diminution* to Christs blessed merits: but to the certeine overthrow of your cause, D. I will onely at this time leave you to muse upon that saying of *Th. Aquinas* 1. *q.* 23. *Artic.* 5. *Nullus ita fuit insana mentis, ut diceret merita esse causam divinæ prædestinationis, ex parte actus prædestinantis*, and whilst you be musing on it, aske but of your selfe

(*h*) Bp *Carletons* Exam. p. 92. the 3. proposition that *Peter* was not glorified, without respect to his *faith, obedience, and repentance*, wee grant the reasons, because salvation & glorification are in the nature of a reward. Now the Scripture witnesses, that God will reward every man according to his workes.

(*i*) Aug. *lib. de peccatorum merit. & remiss. de persev. sanct. cap. ult. de corrept gra. cap.* 17. *Nemo enim quisquam tanta rei hujus & fidei cæcus est ignorantia, ut audeat dicere, quamvis de spiritu sancto, & Virgine Maria filium hominis natum, per liberum tamen arbitrium, bene vivendo & sine peccato bona opera faciendo, meruisse ut esset Dei filius, resistente evangelio atq; dicente verbum caro factum est, &c.*

this question, *num satis sobrius?*

3. Your third proposed, Sect. 57. p. 70, 71. is so horribly and most uglily grosse in the forefront and rear of it, as that it would even affright a Christian to looke upon it; And yet 1. The sequell of it is but taken from the *analogy of humane election to that of divine*, because man may, nay must, if he will choose rationally, *finde a difference in the object whom he prefers*; for that by virtue of his choice he cannot make it a whit better then he findes it, *ergo*, so God must in his choice, and by vertue of it not *make*, but finde a *difference*, *proba*

(4) Even a popish *Aquinas* could have taught you (*scilicet*) *consequentiam*. I might wonder (*k*) our Saviour could not hit upon this, when he said, *John* 15. 16. *You have not chosen me, but I have chosen you and ordeined you*, not because he did *find* or foresee fruit, but that by vertue of *their election*, *they should go and bring forth fruit*, and that their *fruit should remaine*. That the Logicall Apostle *Paul*, should be so dogmatically contrary to this, *Rom.* 9. 11, 18. that he should keep such a coile with his, *v.* 20. *Man who art thou that thou replyest against God*. That the beloved Disciple so often in his Father's bosome, as Christ had been before in his Fathers bosome, should have heard neither tale nor tidings of this, when he wrote, *John* 1. 4, 10. that *herein is love*, *not that we loved God*, but that he loved us, and sent his Son to bee *a propitiation for our sins*. But I ceased to wonder when I considered that none of these blessed ones, had ever sate at the feet of any *Arminian Gamaliel*. 2. The sequell of it seems to be corroborated with a saying out of that very same book of *Austins*, *ad Simplic.* of which you had formerly made a very *simple use*, nor are you yet in your dealings with *Austin*, come to your much commended *retractation*, p. 51. what *Austin* cast out by way of argumentation in *certatione*, whilst he was as some where he hath it (*l*), *in conflictu de gratia & libertate*, you produce as his victorious conclusion in *determinatione*. 2. Whilst you and your St *Andrew* with you, from whom you had

dispos. forth fruit, and that their *fruit should remaine*. That the *Notandum esse electionem & dilectionem aliter in nobis ordinari quam in Deo, eo quod voluntas in nobis diligendo non causat bonum sed ex bono præexistente, incitamur ad diligendum & ideo eligimus aliquem quem diligimus: unde dilectio præcedit electionem in nobis; in Deo autem est è converso.*

(*l*) As we have seen before, and often since, in Epist. *Hilar. ex lib. expositi. quæ dicit. Rivet. propositi. Epist. ad Romanos lib. de persev sanct.* cap. 18. Yea, your *Vossius* confesseth as much, *Histor. Pelag.* 655. And so much you might have learned out of *Damascen.* quoted by your selfe ἀγνοίας γὰρ ἐστὶ βουλεύεσθαι.

had this quotation, and almost your whole 57. Section, for which hee is therefore most worthily shining in your margin, p. 70. take up that for which *Austin* himselfe did beshrew himselfe very often, and yet all this while, p 70. you would make us believe, *that man hath no matter to boast, though God never choose him, till he hath persevered to the last gasp in faith and obedience. Mira sed non vera canis.* 4. Your fourth Argument at *length*, and not in *figures* propoled from 71. to 73. Sect 58 hath nothing in it, but what for the most part, even by me hath been often confuted, you impose upon your readers, but prove nothing. As for what you say about the respectiveneſſe of Gods counsell as it relates to Christ, p. 71. *Counsell* as it implies consultation and debates, cannot properly be ascribed to God. 2. It might relate to Christ as head of the predestinate, or the chief, yea, the only meritorious cause and means of the executing of *prædestination*, & yet be no meritorious cause of the decree it selfe. The prædestinate were chosen in Christ, not because they had faith, obedience, but that they might obtein them for Christs sake. The *rest about the intentionality of Christs merits, universall grace, and redemption*, Christs *invitations, warnings*, &c. we have found and dealt with all so often, as that I have not a mind to salute them now, as hasting to my wonted rest. But as for that which you now, p. 72 found out by the *presse*, which I once heard you trumpet forth out of *Northampton* Pulpit, p. 72. about the praiers of Christ. I shall then imagine that it will serve your turne, 1. When you shall have proved that amongst those *homicides* for whom he praied, there were not some of the elect of Christ, who yet were not come into his fold, *John* 10. 16. as possibly *Paul* and many others, who afterwards came in, *Acts* 2. 41. *& alibi.* 2. Or you shall have shewed how any by our doctrine, can *comfort themselves in the most crimson sins* that can be named. *Like some in the world*, who never doe, dare not, nor can tell any in particular, committing such

(m) Anſelme *in elucidario ut Columba grana pura eligit, Ita etiam Chriſtus ſuos electos, de his omnibus generibus latentes colliget, qui etiam quoſdam de latronum genere aſſumit, novit enim qui ſunt ejus pro quibus etiam ſanguinem ſudit. Item Chriſtus pro ſolis electis mortuus eſt qui erant impii, hoc eſt in infidelitate poſiti, pro omnibus autem dicit, de omnibus ſcilicet gentibus & omnibus linguis, & non ſolum illius temporis, ſed & pro futuris omnibus.*

ſinnes, that certeinly they are of the number of the *elect*; though we dare ſay it is poſſible that among ſuch (for any thing we know to the contrary) there may be ſome to be converted from thoſe ſins who may belong to the election of God *(m)*. 3. Nor can wee imagine, who poſſibly may teach this laſt that I juſt now mentioned (though but rarely, and I hope prudentlytoo) how this ſhould bee by one thouſand times ſo dangerons to teach, as that which you doe, and plead that you muſt teach, that Chriſt did die for ſuch *miſcreants*, and that without any ſuch limitation, as *whether they be elect or no*, believers or no, from whence it is moſt eaſie for them to conclude, that Chriſt could beare them no greater love then hee did, *John* 15. 13. *none can lay any thing to their charge, becauſe it is Chriſt that died*, *Rom.* 8. 32. 33. that they be *of his body, of his ſheep*, and therefore certeinly muſt never perish. Lo, how *prodigall* you are of Chriſts blood in your Sermons, to very monſters of men, and yet how tender and ſtreight-laced to ſome wicked ſinners, who as yet may bee among *the loſt ſheep of the houſe of Iſrael*, for any thing can bee knowne to the contrary: for God cals ſome as well at the laſt houre, as others at the firſt. 5. As to your fifth, taken from the authority of the Fathers, p. 73. againſt whom you would needs oppoſe the ſonnes, Noble *Beza*, and Dr *Twiſſe*; I have ſpoken ſo much to them formerly, when I ſpake to the Authors of my firſt *Claſſis*, as that I may well ſtring up my pen, onely I cannot but obſerve, that *ut convenirent ultima primis*, that you might end as you begunne with abuſing ſuch Authors as Dr *Twiſſe* and *Beza*, you will needs have them ſtand in oppoſition to the opinion of the Ancients before Saint *Auſtin*; and therefore you will not ſuffer *Beza* (without ſome cenſorious checke) to ſay what *Bellarmine* (n), *Janſenius*, and many more in the Church of *Rome*, have ſaid about *ORIGEN* and ſome of the Fathers (o). Nor

(n) Bellarm. *lib.* 2. *cap.* 14. Cornel. Janſen. *in ſuo* Auguſtino *de hæreſi Pelag. lib.* 7. *cap.* 17.

(o). Nor will you ſtick to ſay that Dr *Twiſſe* yields you, that all the Ancients before St *Auſtin*, did place the object of election in *fide previſa*, when all the world who can but read Latin, can in the place you quote, *vindic. lib.* 1. *p.* 110. finde no more, but that *quibuſdam videtur* to ſome it appeares, that they do; and that it is not to be wondred at, that before *Auſtin*, their writings *eò propendere videantur*, which I am ſure, if you liſt, you could have tranſlated right thus, or if they *do ſeem to encline that way*, &c. And elſewhere I hope to your warning, you have heard (both in his *vindic.* in the place you quote, but eſpecially in his anſwer to *Hoard* he hath cleared it) that neither did the Ancient Fathers before *Auſtin*, differ much in the point of *prædeſtination* from *Auſtin*, nor Dr *Twiſſe* any thing materially from any of them. And thus (having given you in beyond what I promiſed my anſwers to this your fifth Chapter, as a deed of *ſupererogation* from my hearty good affections unto you, and as a legacy, which poſſibly may be the laſt, which I may ever give you by my laſt *will and Teſtament.*) I haſten to the ſeventh and laſt thing promiſed, my moſt longed for *epilogue*, and *ultimum vale* to your whole *gawdy, new, fine well-worded Correct Copy*. And here, as to your requeſt about *Liberty of Conſcience*: let me but ſay, 1. No orthodox Miniſter but allowes you full liberty without begging for it, to preach your doctrines, which *quaſi ſub forma fratris mendicantis*, you beg that you may preach, as if any herein did go about to reſtraine you. 2. But moſt Miniſters I think will believe with me, who are but acquainted with the doctrines of the Church of England, as well as of Gods word, that in all *conſcience* & againſt all *good conſcience*, you have ſufficiently abuſed *the Liberty of your Conſcience*, in an age wherein we may all cry out, that *Licentiâ omnes deteriores ſumus*. 3. That were it not for a promiſe you know I have made you, and I hope ſhall keep with you, that how troubleſome ſoever I might prove

(o) And this very objection you borrowed from the Maſſilians, *Proſp. Epiſt.* 5. *ad Auguſt. Obſtinationem ſuam vetuſtate deſendunt & ea quæ de Epiſt. Pauli Apoſtoli proferuntur.* See Dr *Twiſſe* againſt *Hoard*, p. 46. *& inde Maſſilienſes & ea quæ de Epiſtola Apoſtoli Pauli Romanis ſcribentis ad manifeſtationem divinæ gratiæ, prævenientis electorum merita, à nullo unquam Eccleſiaſticorum ita eſſe intellecta, ut nunc ſentiantur affirmant. Hoc eſt idem quod* Auguſtino *dicit* Hilarius. *Hæc enim & illis locis ſuorum opuſculorum & aliorum quæ proſequi longum eſt ſe demonſtrare teſtantur.*

prove to your book, I would not be so to your *budget* or *vineyard* (*Epist. ult. post. Dedicat.*) it might upon this occasion be debated, what liberty ought or ought not to be allowed to *men* in the *Ministry*, abusing their *liberty* to the defamation of the doctrines of the Church whereof they be members, nay, Ministers (p)? But because for the present I know no regular *Ecclesiast. call* Authority, before whom I list to debate or determine this Question: Nay, though I thinke both you and I be certeine, that you did but *jeere* when you talkt of Ministers *authority to make you pardonably erroneous*, I will wholly wave this debate, and speak but very few words more to you of my own, *viz.* That because I know how much you do reverence Episcopall authority, and how highly you pretend to be an *obedient sonne of the Church of England*, p. 4. I shall beseech you, and if it please you upon your bended knees, to hearken and say, Amen, to a most pious, learned, *Fatherly*, *Episcopall*, and as it were *Canonicall admonition* of the Right Reverend Father in God, *George*, once Lord Bishop of *Chicheſter*, directed to Mr *Montagne*, then but a *Presbyter*, and now as fit for Mr *T. P.* For the speeding of which to the good of your soul, and the edification of the Church of *England*, I will but cry *grace, grace*, to the fatherly counsell given you (q), and so I conclude my whole book with an *Amen fiat*. *è Musæo Brocholensi, Sept.* 26. 1655.

(p) About these matters, who lists may see, *contra Remonstrant* 2. *p.* 77. *& inde*. It might bee somewhat troublesome to your ease, to ventilate the question which *J. Bogerman. Annot.* 48. hath *in Ecclesias Anglicanas adultas, & tanta veritatis luce colluſtratas concordi hactenus veritatis professione nobiles & exemplo aliis præluentes, post tãtos pro veritate labores publica authoritate & quidem neglecta synodi convocatione liceat & expediat introducere, sive in iis stabilire probare aut ferre* Μεγαδοξίαν *in pastoribus & doctoribus qui populum & juventutem pro virili seducunt, orthodoxiam palam impugnant plerique, etiam blasphemant, & de graviorum insuper errorum, occultatione apud quàm plurimos sunt suspecti nec cessabunt nisi (obstante lege) novis discipulis sententiam suam ad ministerium posteritatis transmittere; Sed M. D. T. P. nec in ventilatione, vel in decisione hujus quæstionis ero tibi ulterior, hac quidem vice molestus.*

(q) *Mentem in melius mutare non levitas est sed virtus*, Ambros. *in Psal.* 119.

THE

The Admonition is extant in Bp *Carletons* Examination, *&c.* p. 44, 45. *&c.*

IF *Saint* Peter *was called in consideration and respect of these things, then was that grace of his calling given in consideration and respect of these things, and so* gratia datur secundum merita, *whether wee translate according to* merits, *or in respect and consideration of merits, all is one, I stand not upon any curiosity of words, there is no difference in the matter, it followes necessarily, that this man teacheth that doctrine, for which* Pelagius *was condemned for an Heretick; let him shift this as he can: Here the Author of the* Appeal, *may consider what wrong hee hath done to the Church of England, in obtruding for doctrines of our Church, the old rotten heresie of* Pelagius; *and let him also consider, who doth now* γυμνῆ τῆ κεφαλῆ, *trouble and betray the Church of England. We teach with the Scriptures, and with the most orthodox ancient Church, That St* Peter *was prædestinated and called unto* faith, obedience, and repentance. *This*

man runneth with the Arminians, into the depth of Pelagius his poiſoned doctrine. And was it not likely that he ſhould run this way, who being a private man, without authority, taketh upon him to impoſe doctrines upon our Church, to change thoſe that are received, and in place thereof, to revive the Pelagian errors, to beare men in hand, that theſe are the Doctrines of our Church, to ſcorn men that have been reverenced for their learning, and will be reverenced in the ages following, ſuch as Arch-Biſhop Whitgift, Arch-Biſhop Hutton, Dr Reynolds, Dr Whitaker, and the other Biſhops and learned men that joined with them, whom this man ſometimes accounted Calviniſts and Puritans, ſometimes they were reputed learned, as if himſelfe had that in truth, which they did but ſeem to have, who being a Prieſt of the Church of England, accuſeth Biſhops his ſuperiours to be Puritans, as all muſt be to him, who yield not to his fooliſh and erroneous doctrines, who in this exaſperating humour, careth not, and profeſſeth that he careth not what any think, that pleaſeth not this his humour, who with ſuch height of diſdaine, ſlighteth the diligence and induſtry

of

of his brethren, gathered at the Synod of Dort: Yet they who were imploied in that service, were authorized by his Majesties Commission, directed by his instructions, and when they returned, rendring an account to his Majesty of their imployment, were most graciously approved by his Majesty, onely they cannot get the approbation of this Gentleman. It were good for him to consider these exasperating humours, they proceed from pride (r). Here is neither humility nor charity to be found, and therefore not the spirit of God: And what good can he do in Gods Church, that commeth in pride, and a spirit exasperating without charity and humility? Sir, I write not this in choler, nor in malice to your person (s), but I have told you plainly the censures of those men, with whom I have spoken in this matter, both of the higher sort in the Church, who are your Fathers, and of the inferiour rank, who are your brethren. I omit the censure of the Laity, I speake of them that are able to judge of your spirit; and because they have observed these things in you, I thought the best service I could do you, was to let you know these things, that you may amend

Aug. Epist. 105. O humana non justitia sed nomini justitiæ planè superbia, quid te disponis extollere?

(r) For to you as to him, *res sordida est trita ac vulgari via vivere, Sen. Epist. 112. Nihil juvat obvium.* You do *sapire absq; commentario* in your Epistles.

(s) Aug. *lib. de oper. monachorum, cap. 13. in cognitione cavendus est error, in actione nequitia. Errat autem quisquis putat veritatem se posse cognoscere, dum adhuc nequitiâ vivat.* This would be wel considered by your selfe, your Lichfeldian Amanuensis, and some of that party, *quos dicere nolo.*

amend them: It were good and neceſſary for you to underſtand how you have been fetched over by thoſe coſening companions the Arminians, who have plunged you, with themſelves, into the depths of Pelagius. Their end in deviſing that reſpective decree, is, that prædeſtination ſhould not bee ruled by Gods will and eternall purpoſe, but by mans free will. And this is the end which you muſt embrace, unleſſe God turne your heart, and warn you to avoid thoſe dangerous and pernicious doctrines, wherein you draw the yoake with Pelagius. God make you to ſee your errour, and to make ſome ſatisfaction to the Church of England, whom you have ſo much wronged.

BRITISH MUSEUM

FINIS.

The Author to the attentive Reader.

Good Reader,

MY occasions no way suffering me at *London* to attend the presse, you cannot greatly wonder at the multiplication of Errata's. The truth is, my hand is best being but a scrawling one, misled some of my transcribers to mistake both my words, and the sence of them; when as yet they neither in margin or text, left me space enough fairly to amend their escapes, which occasioned difficulty to the overseers of the Preis. For my part, I shall but desire the usuall favour of a pardon, for all meer literall oversights of points and stops, that with me you would be pleased, 1. To observe, that divers times the numerall letters referring to the severall answers of Mr *T. P.*'s text, have been omitted or confounded. 2. That his text hath not alwaies, as it ought to have been, been expressed in the distinguishing Character, or *per puncta*, in margine, nor the pages rightly quoted. 3. That most of the following Errata's noted by me, must, before your reading, be amended, that I may neither do wrong to any Readers, or receive it from them. *Vale.*